

THE JOURNAL OF THE MOSCOW PATRIARCHATE



His Holiness Patriarch PIMEN at Divine Liturgy in the Resurrection Church, Sokolniki [Moscow], on Easter Tuesday, April 27, 1976

# THE JOURNAL OF THE MOSCOW PATRIARCHATE

## журнял московской пятриярхии

#### CONTENTS

Decisions of the Holy Synod

	Ukase by His Holiness Patriarch Pimen A Religious Delegation from the USSR Visits the US Russian Orthodox Pilgrimage to Mount Athos A Delegation of the Protestant Federation of France in the Soviet Union A Constantinople Patriarchate Delegation on a Visit to the USSR Meeting of the Holy Synod Commission on Christian Unity and Inter-Church Relations	2 3 6 7 8	
H	HURCH LIFE		
	Services Conducted by Patriarch Pimen	9	
	The Nomination and Consecration of Archimandrite Gleb Smirnov as Bishop of Orel	12	
	and Bryansk The 30th Anniversary of the Department of External Church Relations	15	
	Patriarch Pimen's Address, May 7	17	
	Patriarchal Awards Report by Metropolitan Yuvenaliy of Tula and Belev on May 7, 1976 Anniversary Celebrations	18 19 25	
	Metropolitan Palladiy of Orel and Bryansk (in memoriam) by Archpriest Nikolai Sapsai  News from Dioceses	28 30	
1	ERMONS		
	Metropolitan Nikodim's Homily on Easter Tuesday  The Sacrament of Penance by Archpriest Aleksandr Vetelev On the Virtuous Life by Hegumen Georgiy Gryaznov	40 43 51	
	EACE MOVEMENT		
-	Communique of the Second Meeting of the Representatives of the Russian Orthodox Church and Pax Christi Internationalis Session of the Commission on Inquiry into Crimes Perpetrated in Chile	53 55	
	CUMENA		
	The 5th General Assembly of the WCC in Nairobi (concluded) by Bishop Mikhail The Development of the World as Theologically Reflected in Nairobi	56	
	by Prof. Nikolai Zabolotsky Meeting of the Executive Committee of the European Baptist Federation by Konstantin Komarov Journalists Meet in Eisenach	69 70	
-	HEOLOGY		
	St. Ferapont of Beloozero and Mozhaisk by A. Volgin The Prosphora by Archoriest Aleksandr Slozhenikin	73 78	

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### Decisions of the Holy Synod

At a special anniversary session on May 7, 1976, dedicated to the 30th anniversary of the external activities of the Russian Orthodox Church carried out through her Department of External Church Relations (established on April 4, 1946), the Holy Synod, under the chairmanship of the PATRIARCH, reviewed the manifold and effective external Church relations in the past and

RESOLVED: (1) that it be noted that the external activities of the Russian Orthodox Church had received the approval and high estimation of the Local Council as expressed in its decisions on June 1, 1971;

- (2) that the external activities of the Russian Orthodox Church in the past thirty years be recognized as highly contributive to the development of
- (a) the Moscow Patriarchate's pan-Orthodox relations and unity of Holy Orthodoxy;
- (b) the Moscow Patriarchate's ecumenical activities both in its bilateral contacts with non-Orthodox Churches and religious associations and in its participation in the World Council of Churches, the Conference of European Churches, and other inter-Christian organizations;
- (c) the Moscow Patriarchate's peacemaking, through its participation in the work of the Christian Peace Conference and its cooperation with other religions, as well as with the World Peace Council and other international and Soviet public organizations for strengthening peace and justice among nations;
- (d) the Moscow Patriarchate's patriotic service, through its assistance to strengthen friendship among the peoples of the Soviet Union and of other countries;
- (3) that His Eminence Metropolitan NIKOLAI of Krutitsy and Kolomna, the first to head the Department of External Church Relations (1946-1960), and to lay the foundations for the external activities of the Moscow Patriarchate after World War II, be commemorated with gratitude;

that gratitude be expressed to His Eminence Metropolitan NIKODIM of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, for his manifold and fruitful contribution in his capacity as head of the Department of External Church Relations (1960-1972) to develop and strengthen inter-Orthodox relations of the Russian Orthodox Church, to increase and deepen her ecumenical contacts and intensify her peacemaking;

that gratitude be expressed to His Eminence Metropolitan Yuvenaliy of Tula and Belev, Heat of the Department of External Church Relation a worthy successor to his predecessors, for hactive labour in this field and that the fact that through his efforts the external contacts of the Russian Orthodox Church are being further developed, be gratefully noted;

that all the departed participants in the external activities of the Russian Orthodox Church who contributed worthily to the glory of Christ Holy Church and our Motherland be comme morated with gratitude;

that gratitude be expressed to all the employees of the Department of External Church Relations, to those who took part in its work in the past as well as to those presently engaged implementing its tasks, and God's blessing be invoked upon them;

(4) that, considering the great importance of its external activities for the Moscow Patriar chate's service, hope be expressed that these activities will be just as fruitful in the future.

+ Patriarch PIMEN of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

Metropolitan NIKODIM of Leningrad an Novgorod, Patriarchal Exarch to Wester Europ Metropolitan FILARET of Kiev and Galich Patriarchal Exarch to the Ukrain Metropolitan SERAFIM of Krutitsy an Kolomn Metropolitan YUVENALIY of Tula an Bele

Metropolitan IOANN of Yaroslavl an
Rosto
Metropolitan SERGIY of Kherson an

Odess
Bishop GERMAN of Vilna and Lithuani
Metropolitan ALEKSIY of Tallinn an
Estonia

Chancellor of the Moscow Patriarchat

#### UKASE

On the occasion of the 30th anniver sary of the Department of Externa Church Relations, we have found i meet that its head, Metropolitan Yuve naliy of Tula and Belev, be conferred the right to wear two panagias.

+PIMEN, Patriarc

April 16, 1976

# A Religious Delegation from the Soviet Union Visits the United States

At the invitation of Rabbi Arthur hneier, President of the Appeal of nscience Foundation, an interreligis delegation from the Soviet Union ayed in the United States from May 9 19, 1976. The delegation was headed Metropolitan Yuvenaliy of Tula and elev, Head of the Department of Exnal Church Relations of the Mosw Patriarchate and included Archiest Nikolai Gundyaev, Deputy Head the Department of External Church elations and Professor at the Leninad Theological Academy; Chief Rab-Y. L. Fishman, of the Moscow Chol Synagogue; Bishop Nerses Bozabaan, diocesan administrator of the Arenian Apostolic Church; Archbishop mis Matulis, Head of the Evangelical utheran Church in Latvia; A. M. Byikov, General Secretary of the All-nion Council of the Evangelical hristian Baptists; Father Vladis Raašauskas, Chancellor of the Paneves Diocese of the Roman Catholic hurch in Lithuania; Father Stanislas idis, Rector of the Roman Catholic hurch of the Immaculate Conception Vilnius, Lithuania; A. S. Shaevich,

student of the yeshiva in Budapest; ad M. L. Voskresensky, an interpreter om the Department of External

hurch Relations.

Upon its arrival in the United tates on May 9, the delegation was relcomed by a representative of the layor of New York. In the evening abbi Arthur Schneier, President of the Appeal of Conscience Foundation, ave a reception at his residence.

On May 10, the interreligious delegaon visited the Fordham University here it was received by its rector, the ev. Findley. After luncheon the guests ad a talk with the students. In the fternoon a press conference was given o journalists of leading American ewspapers, after which Metropolitan uvenaliy and Archpriest Nikolai Gunyaev accompanied by Bishop Iov of araisk, Administrator of the Moscow atriarchate Parishes in Canada and i. in the USA, and by Archpriest urkadiy Tyshchuk, Head of the Moscow Patriarchate Representation in New York, paid a visit to Archbishop Iakovos, Administrator of the Greek Archdiocese in the USA. In the evening Mr. J. Mosler, a board member of the foundation, gave a reception in honour of the interreligious delegation at his house.

On May 11, the delegates left for Washington, where Metropolitan Yuvenaliy and Rabbi Arthur Schneier were received by A. F. Dobrynin, USSR Ambassador in Washington. The delegation then went to the US State Department where they were received by Mr. Hartman, Undersecretary for European Affairs. In the evening it attended the reception given by Ambassador William

A. Harriman at his residence.

On May 12, the delegates visited the White House and then the Georgetown University, where they were received by the Rev. Robert Heley. After the guests had inspected the library they were invited to luncheon with the university professors. In the afternoon, the interreligious delegation was received by the City Mayor, Mr. Wa-

shington

On May 13, the delegates called on Congressman Edward Koch. Afterwards they proceeded to the Capitol where they met and talked with Mr. Albert, Speaker of the House of Representatives, and other congressmen. Later in the day, His Eminence William Cardinal Baum, Archbishop of Washington, gave a reception in honour of the delegation at the National Council of the Roman Catholic Bishops in the USA. In the afternoon it returned to New Work.

On May 14, Metropolitan Yuvenaliy met Presiding Bishop John Allin of the US Episcopal Church. The delegates visited the United Theological Seminary where they met the rector, Dr. Donald Shriver, the professors and students. Later in the day they were received by the Deputy General Secretary, Mr. Buffem, at the UN Headquar-

ters.

On May 15, Metropolitan Yuvenaliy and Archpriest Nikolai Gundyaev ac-

companied by Bishop Iov of Zaraisk and Archpriest Arkadiy Tyshchuk paid a visit to His Beatitude Archbishop Ireney of New York, Metropolitan of All America and Canada at his residence in Syosset, N. Y. In the evening, the members of the delegation participated in the divine services of their respective religions. Metropolitan Yuvenaliy led the service in St. Nicholas Cathedral in New York

al in New York. On May 16, Metropolitan Yuvenaliy, Bishop Silas of Rethymnion and Bishop Iov of Zaraisk concelebrated Divine Liturgy in the New York Cathedral of the Holy Trinity of the Greek Orthodox Archdiocese. After the service, Archbishop Iakovos of North and South America, Exarch of the Atlantic and the Pacific, and Metropolitan Yuvenaliy exchanged greetings. In the afternoon, Metropolitan Yuvenaliy attended the Greek parade on the occasion of the Independence Day of Greece. After the parade, Archbishop Iakovos invited those present to a reception which was given in a New York hotel. The ambassadors of Greece and Cyprus to the United States attended the service and reception.

On May 17, the interreligious delegation visited the Jewish Theological Seminary of America in New York. The rector, Rabbi Cohen, invited the guests to luncheon with the professors-rabbis. In the evening, Archbishop Torkom Manoogian of New York gave a reception in honour of the delegation at the archdiocesan residence of the Armenian Apostolic Church in the USA.

On May 18, the delegation called at the National Council of the Churches of Christ in the United States. Dr. Marion Velder, General Secretary of the Reformed Church in America, welcomed the guests on behalf of the President and General Secretary of the NCCC. In the afternoon, His Eminence Archbishop Iakovos gave a reception in honour of the interreligious delegation at his residence. In the evening, the guests from the Soviet Union were invited to dinner by Dr. Duzoglou of the Board of Trustees of the Appeal of Conscience Foundation.

In the morning of May 19, Metropolitan Yuvenaliy gave a reception at the USSR Representation to the United

Nations. The reception was attended b members of the interreligious delega tion from the USSR; J. A. Malik, Depu ty Foreign Minister of the USSR an permanent representative of the Sovie Union to the United Nations; Ambassa dor E. N. Makeyev; Soviet diplomats Rabbi Arthur Schneier, President the Appeal of Conscience Foundation Archbishop Iakovos of North and Sout America; board members of the foundation tion, and other officials. In the after noon, Mr. E. Broufman, a board men ber of the foundation gave a luncheo in honour of the delegation to whic New York businessmen were invited.

On May 19, the delegation left for

home.

# Greetings from the NCCC President and General Secretary

Tuesday, May 18, 197

Our dear friends,

A hearty welcome to all of you whare spending these days in our countrunder the auspices of the Appeal of Conscience Foundation. We are happethat you have chosen this time durin our country's two hundredth anniversary to make your visit with us, and ware especially honoured that you ar spending part of your last full day is our country at the Inter-Church Centre. We hope that during your ten-day visit you have experienced somethin of the joys and travails of our passand have sensed something of our expectancies for the future of our land.

By your presence with us today ware reminded that a great number of emigrants from your part of the worl have come to our shores to form the human mosaic we call the United States of America. You represent, further more, the rich fabric of religious tradition which shapes and guides our desired to the state of the state of the shapes and guides our desired the state of the state

verse national community.

Within the National Council of Churches we serve together as a famili of thirty Christian communions. Beyond this family we participate in a rice exchange of ideas and programme with our neighbours in the Jewish community. Your visit reminds us again that as Jews and Christians we share

common history, a common ethical adition, and we confront the challens of our respective societies with

any of the same ideals.

Your visit with us, furthermore, unerscores the fact that the wider ecuenical community spans not only our fferent religious traditions, but also stant oceans and continents.

As you make your way homeward morrow, we hope that the experiens which you have shared with our cople will live in your memory and its for a long time to come. Please newy to your respective religious mmunities our warm greetings in the onds of fellowship which we share all of you we wish a safe trip homeard, and God's blessing in the days come.

Yours sincerely,

WILLIAM P. THOMPSON,
President
CLAIRE RANDALL,
General Secretary

ESS RELEASE

# USSR Religious Leaders Intend to Cooperate Further

A delegation of dignitaries representg the major confessions in the USSR ft the United States today after meetg and conferring with leaders of remost US religious institutions and The interreligious group ommunities. hich included leaders of the Russian rthodox Church, the Jewish religion, ie Roman Catholic Church in Lithuaia, the All-Union Council of the Evanelical Christian Baptists, the Evangecal Lutheran Church in Latvia, and ne Armenian Apostolic Church, comleted a ten-day visit under the auspies of the Appeal of Conscience Foun-

Metropolitan Yuvenaliy (Moscow Paiarchate, head of the delegation)

ated:

"This visit, made as guests of the ppeal of Conscience Foundation, has onsolidated and strengthened our tenear cooperation with the foundation d has opened new possibilities for or ther joint work in the future. The

warm welcome extended to us by leaders of religious groups in the United States has clearly shown that our visit has been fruitful. We have gained a fresh and joyful experience in interreligious cooperation, and have felt that the way of faith, love and goodwill is the only true and righteous way for religious leaders. We want to consolidate our interreligious cooperation and through this to serve our two great nations.

"This has been the first interreligious delegation from the USSR to include Jewish as well as Christian representatives. During our stay we were able to continue deepening our relationship with representatives of major religious denominations and organizations. Just as the cosmonauts of our countries work jointly in space, so should our religious leaders work together in the service of God and in the pursuit of peace in the whole world."

Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation, said that cooperation between religious groups of our two nations is just as important as cooperation in technology, even more so.

In a joint statement Rabbi Schneier and Metropolitan Yuvenaliy said: "We have taken a major step in interreligious cooperation between religious leaders of our two countries. The continuation of similar exchange visits will serve as a spiritual bridge."

In a joint statement on behalf of the Appeal of Conscience Foundation, Rabbi Schneier, the president, the Rev. Thurston N. Davis and the Rev. Dr. David H. C. Read, vice-presidents, said that they welcomed the opportunity to extend still further their long-standing relationship with fellow-believers in the Soviet Union. As a tangible step, at the conclusion of the fruitful visit, the Appeal of Conscience Foundation was ready to help students from the Soviet Union of all religious denominations to receive preparatory and higher theological education in the United States.

Chief Rabbi Yakov Fishman of the Moscow Choral Synagogue said that it was his first visit to the United States. He was deeply touched, he said, by the cordial reception extended by the leaders of all confessions and the religious

leaders of the largest Jewish communities in the world.

Metropolitan Yuvenaliy also stated that plans were being made to hold a world interreligious conference of religious leaders in Moscow in 1977.

TELEGRAM

# RABBI A. SCHNEIER President, Appeal of Conscience Foundation,

New York City

Extending heartfelt thanks on behalf of delegation and myself for hospitality accorded us during ten memorable days. My best regards to all members of the foundation, to all who showed hospitality and attention to us.

With cordial fraternal greetings,

Metropolitan YUVENALIY

May 21, 1976

# Russian Orthodox Pilgrimage to Mount Athos

Members of the Russian Orthodox Church made a pilgrimage to Holy Mount Athos from April 19 to May 6, 1976, i. e. during Holy and Easter weeks. The pilgrim group was headed by Archbishop Varfolomei of Tashkent and Central Asia and included: Hegumen Vladimir Ikim, a staff member of the Department of External Church Relations; Hegumen Valentin Mishchuk, senior helper to the Assistant Rector of the Moscow Theological Academy; Archpriest Petr Raina of the Moscow Diocese; Father Aleksiy Panteleimonov. an instructor at the Moscow Theological Seminary; Hieromonk Varsonofiy Dumkin, a referent at the Department of External Church Relations; and G. N. Skobei, a staff member of the Department of External Church Relations.

The pilgrims left Moscow on April 19 (Holy Monday) and arrived in Athens on the same day. During their

stay in Athens the pilgrims paid an official visit to His Beatitude Seraphim Archbishop of Athens and All Greece while Archbishop Varfolomei called of H. E. Dimitrios Bitsios, Foreign Minister of Greece.

On their way to Mount Athos, the pilgrims stopped over in Salonika where they paid homage to the local shrines and paid a visit to Metropolita

Panteleimon of Thessalonika.

The last days of Holy Week wer spent in the Monastery of St. Pantele mon the Martyr and Healer where the celebrated the radiant feast of Christ' Resurrection together with the monks In the evening of Easter Monday the pilgrims went to the Monastery of the Iberian Icon of the Mother of God and together with the monks took part if the festal celebrations of the Iberian icon.

Besides the Panteleimon and Ivero monasteries, the pilgrims visited the Stavronikita, Xeropotam, Dokhiar Zograf monasteries and Old Russil They also called on Archimandrit Konstantinos the Protos of the Hol Koinotes of Holy Mount Athos, and H. E. Ioannes Vlakhos, Vice-Governo of Athos.

On their way back the pilgrims mad a stopover in Athens. On May 1, Arch bishop Varfolomei officiated at Al Night Vigil in the Russian Holy Trinit Church in Athens. The pilgrims in hol orders and Father Timotheos Sakkas the rector assisted during the service

the rector, assisted during the service On May 2, Archbishop Varfolomei ce lebrated Divine Liturgy in the Churc of St. Ioann the Russian in Neon Proke pion, on Euboea Island, where the hol relics of the saint are found, with the pilgrim clergy and Father Ioannes Venezos, the rector. The other member of the pilgrimage attended the service

of the pilgrimage attended the service. On May 3, the pilgrims left Athen for Sofia where they spent three day fraternally with representatives of the Bulgarian Orthodox Church, and were received by His Holiness Patriarc Maksim of Bulgaria.

On May 6 the group returned t

Moscow.

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### A Delegation of the Protestant Federation of France Here on a Visit

At the invitation of the Russian rthodox Church, a delegation of the rotestant Federation of France stayed the Soviet Union from May 3 to 12, 976. It was headed by M. Jean Courpisier, the president of the federation nd included the Rev. André Thobois, resident of the Federation of the vangelical Churches of Baptists in rance, and Professor of Theology, ie Rev. Girard Dailteill of the Refored Church.

The guests visited Moscow, Odessa, eningrad and Zagorsk where they got equainted with the religious, cultural

nd public life of these cities.

In the morning of May 4, the guests isited Moscow churches—of the Resurection of Christ in Sokolniki, of St. imen the Great, and of All Saints in okol—where they met representatives f the clergy and the church councils.

In the afternoon, they called at the epartment of External Church Relaons where they were received by Metppolitan Nikodim of Leningrad and lovgorod, Chairman of the Holy Synod ommission on Christian Unity and nter-Church Relations and Patriarchal exarch to Western Europe, and by Meropolitan Yuvenaliy of Tula and Belev, lead of the Department of External Church Relations.

Afterwards the delegation was reeived by His Holiness Patriarch Pinen of Moscow and All Russia in his Aoscow residence. Metropolitan Nikoim and Metropolitan Yuvenaliy were lso present. In the evening the deleration visited the Prayerhouse of the III-Union Council of the Evangelical Christian Baptists (AUCECB) where hey had a talk with Presbyter M. Y. Zhidkov of the Moscow Baptist ommunity and deputy chairman of the AUCECB. Then the delegation attended he service during which the Rev. Giard Dailteill delivered a sermon.

On May 5, the Protestant delegation rom France arrived in Odessa. In the evening the guests attended the divine ervice in the monastery Church of the Dormition. The next day, May 6, the guests got acquainted with the religious and cultural life of the city, saw some of its churches, and then went to the Odessa Theological Seminary where they were introduced to the life and activities of the school. Archpriest Aleksandr Kravchenko, the rector, gave a luncheon in their honour.

After the Odessa seminary, the delegation of the Protestant Federation paid a visit to the Odessa Baptist community, where the guests attended their service during which all the members of the delegation delivered sermons. After the service, the delegation was received

by V. E. Logvinenko, the community's

presbyter.

In the evening, Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary, and Archpriest Simeon Bozhok, the secretary of the diocesan board, gave a dinner in hon-

our of the delegation.

On May 7, the guests flew to Leningrad, where they also got acquainted with the religious and cultural life of the city. On May 8, they visited the Leningrad Theological Academy and Seminary, and met the rector, Bishop Kirill of Vyborg and studied the life of the theological schools. In the evening, the delegation visited the Holy Trinity Church in St. Aleksandr Nevsky Lavra and the Church of the Transfiguration where they attended the All-Night Vigil; upon its conclusion M. Jean Courvoisier addressed the congregation with a word of greeting. The next morning, the guests attended the services in St. Vladimir Cathedral and in the Cathedral of St. Nicholas and the Epiphany. In the afternoon, they paid a visit to the Baptist community of Leningrad and participated in the prayer meeting during which the delegates delivered sermons. After the worship, S. P. Fadyukhin, Senior Presbyter of the Leningrad member of the community and a AUCECB Presidium, gave a luncheon in honour of the delegation of the Protestant Federation of France, and in the evening, Bishop Kirill gave a farewell dinner.

In the morning of May 10, guests arrived in Moscow. They visited the Trinity-St. Sergiy Lavra, toured the monastery and the Moscow Theological Seminary and Academy.
On May 11, Bishop Khrisostom

Kursk and Belgorod, Deputy Head of the Department of External Church Relations, gave a farewell luncheon in honour of the delegation.

In the morning of May 12, the guests

left for Paris.

# A Constantinople Patriarchate Delegation in the USSR

A delegation of the Constantinople Patriarchate headed by Metropolitan Meliton of Chalcedon and including Metropolitan Damaskinos of Tranoupolis and Protopresbyter Georgios Tsetsis, stayed in the Soviet Union from

May 7 to 12, 1976.

In the morning of May 8, the delegation paid a visit to His Holiness Patriarch Pimen of Moscow and All Russia. At his Moscow residence the guests were welcomed by His Holiness Patriarch Pimen, the permanent members of the Holy Synod—Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations; Metropolitan Serafim of Krutitsy and Kolomna, as well as by Metropolitan Ioann of Yaroslavl and Rostov; Metropolitan Sergiy of Kherson and Odessa; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations; Bishop Simon of Ryazan and Kasimov, and Prof. Archpriest Nikolai Gundyaev, Deputy Head of the Department of External Church Relations. During the talk that followed, the question of preparations for the Holy and Great Council of the Orthodox Church was discussed.

Afterwards Metropolitan Meliton of Chalcedon and Metropolitan Damaskinos of Tranoupolis took part in the nomination ceremony of Archimandri the Gleb Smirnov as Bishop of Ore and Bryansk. Then the guests were in vited to luncheon.

On the same day Metropolitan Niko dim of Leningrad and Novgorod invited the guests to his Moscow residence where they officiated together at Vespers in the Domestic Chapel of the Annunciation. After the service the guests were invited to dinner given in

their honour.

On May 9, His Holiness Patriarc Pimen celebrated Divine Liturgy in th Epiphany Cathedral with an assembly of hierarchs and priests of the Russian Orthodox Church and members of th Constantinople Patriarchate delegation During the service the consecration of Archimandrite Gleb Smirnov as Bisho of Orel and Bryansk was solemnized After Liturgy, Metropolitan Meliton ex tended greetings to His Holiness Pa triarch Pimen on behalf of the Primate the Constantinople Patriarchate His Holiness Patriarch Dimitrios I. Pa triarch Pimen delivered an address in response. The delegation of the Con stantinople Patriarchate stayed in Georgia from May 10 to 11. The delegates met and talked with His Holiness Pa triarch-Catholicos David V of All Geor gia and members of the Holy Synod of the Georgian Orthodox Church, Or May 12 the delegation left Moscow fo Prague.

#### Meeting of the Holy Synod Commission on Christian Unity and Inter-Church Relations

The Holy Synod Commission on Christian Unity and Inter-Church Relations held a meeting on May 5-6, 1976, at the Trinity-St. Sergiy Law ra in Zagorsk under the chairmanship of Metropolitan Nikodim of Leningrad and Novgorod the head of the commission.

The meeting continued the research into the problems relating to the "Russian Orthodo Church Outside Russia" and studied the materials of the Joint Theological Commission for the Old Catholic Orthodox Dialogue; it also discussed the Declaration on the Eucharist which was worked out and authorized by the WCO Faith and Order Commission.



His Holiness Patriarch Pimen delivering a homily in the Resurrection Church, Sokolniki (Moscow), on Easter Tuesday, April 27, 1976





A festive meeting at the Moscow Theological Academy to mark the 30th anniversary of the Moscow I triarchate's Department of External Church Relations. Top: Metropolitan Yuvenaliy of Tula and Bell Head of the DECR, reporting on the Russian Orthodox Church external activities. Bottom: The guests honour



## Services Conducted by His Holiness Patriarch PIMEN

#### APRIL

On April 17 (4), Lazarus Saturday, Commemoration of the Raising of the Righteous Lazarus, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, Matins in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. After Liturgy a panikhida was said for His Holiness Patriarch Aleksiy († April 17, 1970).

On April 18 (5), the 6th Sunday in Lent, the Feast of the Entry of Our Lord into Jerusalem (Palm Sunday), His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On April 19 (6), Holy Monday, His Holiness Patriarch Pimen attended the Liturgy of the Presanctified in the domestic chapel at the Patriarchate; on the eve, the evening service in the Patriafchal Cathedral, and on April 20 (7), Holy Tuesday, the Liturgy of the Presanctified in the domestic chapel at the Patriarchate.

On April 21 (8), Holy Wednesday, His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified in the Patriarchal Cathedral. Patriarch Pimen bestowed a palitsa upon Archpriest Gennadiy Sibirev of the cathedral and raised Father Gennadiy Nefedov, a teacher at the Moscow Theological Seminary, to the rank of archpriest.

On April 22 (9), Maundy Thursday, His Holiness Patriarch Pimen celebrated Divine Liturgy, and afterwards held the Office for the Washing of the Feet.

On the eve of Holy Tuesday, of Holy Wednesday, and of Maundy Thursday, His Holiness the Patriarch attended evening services in the domestic chapel at the Patriarchate.

On April 23 (10), Good Friday, His Holiness Patriarch Pimen conducted the Office for the Bearing Forth of the

Holy Shroud after Vespers, in the Patriarchal Cathedral. During Vespers, His Holiness the Patriarch bestowed a pectoral cross upon Archpriest Anatoliy Tsvirkunov of the Patriarchal Cathedral. On the eve, His Holiness the Patriarch read the Twelve Gospels of the Passion in the cathedral.

On April 24 (11), Holy Saturday, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at the Office for the Burial of the Holy Shroud in the Patriarchal Cathedral.

On April 25 (12), Easter Sunday, His Holiness Patriarch Pimen conducted the Paschal Matins and celebrated Divine Liturgy in the Patriarchal Cathedral.

On April 26 (13), Easter Monday, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, read the Gospel lesson at Vespers in the Patriarchal Cathedral.

In the evening of Easter Monday, Patriarch Pimen received Paschal greetings from the clergy and laity of Moscow and Moscow Diocese in the Patriarchal Cathedral (see **JMP**, 1976, No. 6, p. 6).

On April 27 (14), Easter Tuesday, the Feast of the Iberian Icon of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Church of the Resurrection of Christ in Sokolniki, Moscow, where there is a revered Iberian icon of the Mother of God.

On April 28 (15), Easter Wednesday, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy, Lavra.

On the eve, His Holiness the Patriarch received Paschal greetings from the monks of the Lavra, teachers and students of the Moscow Theological Academy and Seminary in the Holy Trinity Cathedral.

On April 30 (17), Easter Friday, His Holiness Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of St. Michael the Archangel, at the patriarchal residence in Lukino, near Moscow.

#### MAY

On May 2 (April 19) second Sunday after Easter, of St. Thomas the Apostle, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany.

On May 8 (April 25), Saturday of the second week after Easter, in the White Hall of the Moscow Patriarchate His Holiness Patriarch Pimen together with other hierarchs conducted the nomination of Archimandrite Gleb Smirnov as Bishop of Orel and Bryansk. On May 9 (April 26), the third Sunday after Easter, of the Blessed Myrrh-Bearers, Archimandrite Gleb was consecrated bishop during Divine Liturgy in the Patriarchal Cathedral (See p. 12-14.—Ed). During the service the ecphoneses were intoned in Greek and Church Slavonic.

In the evening of the same day His Holiness the Patriarch conducted All-Night Vigil in the Patriarchal Cathedral.

On May 14 (1), the Feast of the Icon of the Mother of God "Joy Unhoped-For", His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow, where there is a revered Icon of the Mother of God "Joy Unhoped-For".



After divine service in the Patriarchal Epiphany Cathedral on May 9, 1976. Front row, left to right: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Meliton of Chalcedon; His Holiness Patriarch Pimen; Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Metropolitan Damaskinos of Tranoupolis. Back row, right to left: Bishop Simon of Ryazan and Kasimov, Archbishop Pitirim of Volokolamsk, Bishop Gleb of Orel and Bryansk, Metropolitan Sergiy of Kherson and Odessa, Metropolitan Serafim of Krutitsy and Kolomna, Protopresbyter Georgios Tsetsis [Constantinople Patriarchate]

# Address Delivered by His Holiness Patriarch PIMEN upon Presenting the Episcopal Crozier to Bishop GLEB of Orel and Bryansk

Your Grace Bishop Gleb,

Christ is risen!

At this solemn hour I congratulate you upon your elevation to the episcopate through the grace of the All-Holy Spirit in the great Sacrament of Holy Order, and upon your taking your place among the assembly of bishops of the Russian Orthodox Church.

You have been called to the great episcopal service by Divine Providence in order to render worthy and useful service to the Church of Christ.

A bishop, in Apostolic Succession, is the salt of the earth and the light of the world, an example of faith and piety, meekness, patience and abstention.

Let not the loftiness of a bishop's dignity and the great and difficult task that lies before an archpastor awe you. Be strict towards yourself, hoping always in God Who has chosen you for this ministry, pray to Him constantly with all your heart that His help be ever with you. And may the grace of our Lord Jesus Christ and the love of God the Father, in communion with the Holy Spirit, be with you in all the days of your life (2 Cor. 13. 13).

It must be a source of great joy for you that you were chosen at a time when the Church is celebrating in joy and gladness the Feast of Easter, when the news of the Resurrection of the Lord rings out in all our churches and, what is even more important, in the hearts of the faithful. You have received the grace of the episcopate today, on the Sunday of the Holy Myrrh-Bearers, the day when the Church celebrates the memory of the most devoted disciples of Christ our Saviour, the Holy Myrrh-Bearers, the Righteous Joseph of Aramathea and Nicodemus.

Your consecration as bishop has been celebrated in the Patriarchal Cathedral of the Epiphany in Moscow, which is under the patronage of the Zealous In-

tercessor, the Theotokos, manifested through Her icon of Kazan, which is deeply venerated here, and the Saint of Christ, our great representative and intercessor before God, Metropolitan Aleksiy, who lies buried here and never fails to offer his aid to all those who come to him in faith.

This, too, must be a great joy to you. You will be aided in your episcopal work and prayed for by St. Vasiliy of Ryazan, and Sts. Boris and Gleb, the faithful princes, under whose patronage you laboured for so many years.

nage you laboured for so many years. It must also be of significance to you that representatives of our beloved brother, His Holiness Patriarch Dimitrios of Constantinople, in the persons of Metropolitan Meliton of Chalcedon and Metropolitan Damaskinos of Tranoupolis have taken part in your consecration. They laid their hands upon you during the ceremony and bore witness that from this day forward they will not forget your name in their prayers.

I call all these things to mind so that the road ahead should not seem so terribly difficult, for you will be always under the protection of many dwellers in Heaven who will offer up prayers for you before the Throne of God.

Rule with devotion and energy, and with loving severity, the flock that has been entrusted to your care, and regard with benevolence your spiritual children.

Be a good example in all your ministry, especially in the devout and concentrated celebration of the Holy Eucharist and of all the Church's rites. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men (1 Tim. 2. 1).

Let your soul's desire be the fulfilment of the monastic rules of prayer and veneration for the Word of God and the writings of the Fathers of the Church. Carry the light of Christ's Truth to your flock, exhort them constantly in Christ's teachings and in the fulfilment of His great commandments of brotherhood, love and peace.

Strictly observe ecclesiastical dogmas and canons to which you have born witness this day before us. Carefully observe, likewise, the celebration of divine service in Church Slavonic, the language of prayer, hallowed by centuries of tradition.

May the particular grace granted to a bishop, which you have received this day, strengthen you and make you wise, Right Reverend Brother, for your life and for the salvation of your flock, blessed by God.

May all that of which I have spoken be a constant source of joy to you and become a part of your spiritual treasure.

And now receive this crozier as a symbol of the episcopal power granted to you by God, and also as a sign of the grace-bestowing strength imparted by the Lord to those who serve Him devotedly in the Church.

Mount up and give the faithful gathered here your first episcopal

blessing!

# The Nomination and Consecration of Archimandrite Gleb Smirnov as Bishop of Orel and Bryansk



y a decision of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod dated May 7, 1976, Archimandrite Gleb

Smirnov, Dean of the Cathedral of Sts. Boris and Gleb in Ryazan, was named

Bishop of Orel and Bryansk.

In the afternoon of Saturday, May 8, in the White Hall at the Moscow Patriarchate, the nomination of Archimandrite Gleb to the episcopate was conducted by His Holiness Patriarch Pimen; Metropolitan Meliton of Chalcedon (Church of Constantinople); Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Damaskinos of Tranoupolis (Church of Constantinople); Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Yuvenaliy of Tula and Belev; Metropolitan Ioann of Yaroslavl and Rostov; Metropolitan Sergiy of Kherson and Odessa; Archbishop Pitirim of Volokolamsk, and Bishop Simon of Ryazan and Kasimov.

Archimandrite Gleb delivered an address on the occasion of his nomina-

tion to the episcopate:

"Your Holiness, Your Graces and fathers wise-in-God.

"Christ is risen!

"Standing before you at this great and solemn hour when God's will with respect to my unworthy self, is to be accomplished, my soul is beset with confusion and trouble.

"From my very youth desire burned in the profoundest depths of my heart to serve the Church of Christ. I always remember the hopes of my devout parents, which they so often repeated to us: 'We would be very happy if our children entered holy orders, even as deacons'. The Lord heard their prayers and took note of their loving parental feelings. The first to become a priest was my elder brother (now dead), the next brother was a reader, and both my younger brothers, alive and well, are working in Christ's vineyard as protodeacons.

"What is there to tell you about

myself?

"Through God's mercy my desire to become a priest which never waned, but on the contrary increased, was fulfilled 23 years ago. Today it has fallen to my lot to stand before Your Holiness and the archpastors wise-in-God for the fulfilment of God's will for me. God has called me to the great apostolic service, and so with profound humility I answer: 'I return thanks and accept, and say nothing contrary thereto'

"And at this sacred moment I feel most profoundly the words of the Saviour which were addressed to St. Peter: Simon, son of Jonas, lovest thou me? To this question St. Peter answered: Lord, thou knowest all things; thou knowest that I love thee.

"Today I can take the Lord's question as referring to me, and I reply

"I therefore pray now to our Chief Pastor, our Lord Jesus Christ, that He in His mercy fortify my meagre strength through His almighty grace.

"I hope in the constant protection of the Most Pure Virgin Mary and in the prayerful intercession of Sts. Boris and Gleb, the holy martyrs, in whose ancient cathedral it befell my lot to



The Right Reverend GLEB, Bishop of Orel and Bryansk

with a trembling heart: 'Lord, Thou knowest that I love Thee.'

"And this love of Christ, made manifest in faith and in good works, I must preach to the people of God. Love for God makes us serve others and our country. I must also proclaim the word of peace, for I know that God's Church from her foundation and to this day prays fervently to the Lord for 'peace throughout the world'.

"I am fully aware of the responsibilities which my ministry lays upon me, and I tremble at the thought of whether I shall be able worthily to carry out the episcopal service which

lies before me.

serve as a priest. I find great joy in the fact that the name of one of the holy pair, the faithful Prince Gleb, was given me when I became a monk with the blessing of Your Holiness.

"Pray for me, Your Holiness, and you, too, God's bishops, and may 'the grace of God, which always healeth the infirm and completeth that which is wanting' descend upon me, and help me to 'rightly administer' the word of God's Truth.

"Pray that the Lord help me to be a worthy guardian of the purity of the Church's teaching and a model of faultless service, an example of the believers, in word, in conversation, in

charity, in spirit, in faith, in purity. (1 Tim. 4. 12). Amen."

On May 9, 1976, the 3rd Sunday after Easter, of the Holy Myrrh-Bearers, the consecration of Archimandrite Gleb was solemnized during Divine Liturgy in the Patriarchal Cathedral of the Epiphany by His Holiness Patriarch Pimen and the bishops who had taken part in his nomination, with the exception of Metropolitan Yuvenaliy of Tula and Belev.

At the end of Liturgy, His Holiness Patriarch Pimen delivered an exhortation as he presented the episcopal crozier to Bishop Gleb of Orel and Bryansk [see p. 11].

Bishop GLEB (secular name Ivan Ivanovich Smirnov) was born on August 23, 1913, in the town of Orekhovo-Zuevo, Moscow Gubernia, into the family of Archpriest Ioann Petrovich Smirnov, whose father and grandfather were also priests.

In 1917, the Smirnov family moved to the village of Zakharovo in the Ryazan Gubernia. After attending secondary school in Ryazan and vocational school in Moscow, Ivan Ivanovich Smirnov finished business management courses in Moscow in 1935 and from then until 1953 held various managerial posts at factories in Ryazan and its region.

On September 22, 1953, he was ordained deacon by Bishop Nikolai (Chufarovsky) of Ryazan and Kasimov, (†March 7, 1967), and on November 11,

1957, he was made a priest.

He was a deacon and later a priest (from 1965 an archpriest) in Ryazan churches and in the town of Mikhailov and Letovo Village, both in the Diocese of Ryazan.

In 1960 he lost his wife.

From September 12, 1973, he was the Dean of the Cathedral of Sts. Boris and Gleb in Ryazan and Secretary of the Ryazan Diocesan Board.

On May 4, 1976, with the blessing of His Holiness Patriarch Pimen, he was received into the monastic life by Bishop Simon of Ryazan and Kasimov, under the name of Gleb (in honour of Prince St. Gleb), and on May 5, 1976, he was raised to the rank of archimandrite.



His Holiness Patriarch Pimen asperging Archimandrite Gleb at his nomination as Bishop of Orel and Bryansk, May 8, 1976

#### OPENING ADDRESS

### Delivered by His Holiness Patriarch PIMEN

in the MTA Assembly Hall on May 7, 1976

Your Eminence, Metropolitan Nikodim, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations,

Your Eminence, Metropolitan Yuvenally, Head of the Department of

External Church Relations,

Highly esteemed Vladimir Alekseyevich Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

archpastors, fathers, God-loving brothers and sisters, honoured guests,

The event we are celebrating by this solemn gathering is an important page in the chronicle of the activities of the Russian Orthodox Church. Our Church is marking the thirtieth year of her external activity carried out through the Department of External Church Relations, which was founded by the Holy Synod on April 4, 1946. Before this department was created, our Church did not have any such organ for her activity and therefore the scope and character of her work, although generally defined by the Holy Synod, only gradually took shape through practice in detailed form.

What is the general direction of the activity of the Russian Orthodox

Church today?

Firstly, the Church wishes to reinforce the catholic unity of the Sister Local Orthodox Churches through developing bilateral relations with them, and through active participation in inter-Orthodox commissions on preparation for dialogue, and in pan-Orthodox consultations.

Secondly, we wish to develop bilateral relations with the Roman Catholic Church, the Ancient Oriental Churches (Non-Chalcedonian), the Anglican and Old Catholic Churches, the Lutheran and Reformed Churches, and with other non-Orthodox Churches and

Christian communities, with the purpose of renewing confessional unity and combining current Christian efforts in support of peace and justice for all the peoples of the world. This purpose would also be served by the Russian Orthodox Church's increased contribution to the activity of the World Council of Churches and the Conference of European Churches, and by developing her relations with continental and national ecumenical councils. We wish to actively participate in the Christian Peace Conference, the World Peace Council, the Brussels Forum, and in other organizations and movements, religious as well as public, which serve

the cause of peace.

We intend to enter into a dialogue for peace with non-Christian religious circles, both in the Soviet Union and within the family of mankind throughout the world. Intensive peacemaking on the part of the Russian Orthodox Church is inextricably linked with her deep sense of patriotism, founded on historical experience, on our great Motherland's consistent love of peace, and on the firm wish of the whole Soviet people to live in peace and friendship with all the peoples of the world. This is the source of the Russian Orthodox priesthood's constant training of their flock in a patriotic spirit.

The above points are only general aspects of our Church's multi-faceted external activity, the content of which is determined by the lofty objectives

of her service.

It gives me pleasure to note that this vast programme is being successfully carried out through the activity of the people working in the Department of External Church Relations, headed by Metropolitan Yuvenaliy of Tula and Belev, and assisted by representatives of our Church's theological schools, and by many bishops, priests, and laymen. We add to them the large number of our Church workers throughout the world, where they have been sent by the Supreme Church Authority, and where they worthily represent our Holy Church. I extend my heartfelt greetings to all those who work for our Church's external relations, both those who are with us today in this hall and those who were not able to attend.

I also extend my warmest greetings to His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, whose contribution to the external activity of the Russian Orthodox Church has brought the Church great benefit, and who is continuing to participate, energetically and productively, in the activity in his capacity as Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations.

I recall with gratitude the many bishops, priests, and laymen who have served worthily in the sphere of external Church relations and who have now departed in peace to the Lord. Among them is the first head of the Department of External Church Relations, His Beatitude Metropolitan Nikolai of Krutitsy and Kolomna (†1961); His Eminence Metropolitan Grigoriy of Leningrad and Novgorod (†1955); His Beatitude Metropolitan Pitirim of Krutitsy and Kolomna (†1963); His Beatitude Metropolitan Boris of Kherson and Odessa (†1965); Archpriest Grigoriy Razumovsky, Deputy Head of the Department of External Church Relations (†1967); Archpriest Pavel Sokolovsky, a member of the DECR (†1973); Professor Lev Nikolayevich Pariysky (†1972); Aleksandr Fyodorovich Shishkin, a member of the DECR (†1965), and Ivan Nikolayevich Milovidov, a member of the DECR (†1976). May their souls rest in peace!

Dear participants in this anniversary festivity, in my opinion, the importance of the event we are celebrating today lies in the fact that the thirty years of service given by the department to our Church's external relations have left a deep impression on contemporary ecclesiastical history and have touched many sides of our Church's life. I suppose this will be the subject of the

speeches that are to follow at our gathering today. However, I think that now, at the very beginning of the meeting, it would be appropriate to mention one circumstance that is of particular importance. When we speak of our Church's external activity, we are to a large degree speaking about the activity of the Department of External Church Relations. And in this connection it is important to bear in mind that this department is in constant contact with the Holy Synod-from which it receives directions which it is responsible along with the other Synodal institutions of our Church—with the theological schools, as I already mentioned, which train the Church's workers and clergymen and which participate in the working out of the theological problems of the Church's external activity, and with the bishops and clergy both in the Soviet Union and abroad, in fact, with the whole plenitude of the Russian Orthodox Church. In the thirty years of its activity, the Department of External Church Relations has strictly followed the instructions of the Supreme Church Authority and has conscientiously fulfilled its functions in serving the Church. I am certain that it is precisely this deep and organic link with the whole of Church life that has guaranteed the department its many and varied fruitful results in its work.

To carry out her external activity, our Church is infrequently in need of various forms of assistance from state institutions, and we would like to gratefully acknowledge the understanding and help offered us by the Council for Religious Affairs of the USSR

Council of Ministers.

We, ecclesiastical participants in this anniversary celebration, are sincerely happy to see highly responsible members of the council amongst those who have come here to share in our festivity. Please allow me, highly esteemed Vladimir Alekseyevich, to take advantage of this solemn occasion to express to you and your colleagues our heartfelt gratitude for your understanding of our needs.

I extend my heartfelt greetings to the representatives of Soviet public organizations who are honouring our celebration by their presence, and am deeply gratified to affirm before them the Church's constant striving to work together with these outstandingly patriotic and peacemaking associations in

every possible way.

The fact that we are meeting within the walls of the Moscow Theological Academy inspires me to say a few words about the link existing between our theological schools and the Church's external activity. We know well that ecumenical and peacemaking work requires constant theological effort. We are deeply grateful to the theological schools for carrying out research into the catholic nature of the Church, and for stimulating the development of the so-called "irenic" [from the Greek eirene, meaning theology, for the attempt to fathom anew the various aspects of Christian life and witness connected with the Church's existence in socialist society. We await more of such researches in future—research closely linked with the Church's most essential tasks.

It is extremely significant that our anniversary meeting today is taking blace with the participation of the Most Reverend Rector of the Moscow Theological Academy and the professorial staff, as well as with the participation

of the Most Reverend Rector and representatives of the Leningrad Theological Academy. When I spoke earlier of the organic link between the Department of External Church Relations Church as a whole, I mentioned the theological schools of the Moscow Patriarchate. It is a fact that during the whole of the period under review here, the theological schools have willingly devoted their scholarly efforts to the realization of the tasks posed by the Church's external activity. I am convinced of the usefulness of their efforts and am certain that the schools will continue to carry on such work in the future.

And so, let these few words of introduction serve as an opening for the anniversary meeting.

We acknowledge our debt to all those who work in the field of external Church relations, and sincerely hope that in the future their vital work will continue to develop to the glory of Christ's Church and for the good of our great Motherland. Let the sign of this fruitful development be the eternally living Easter greeting: Christ is risen!

I hereby declare our anniversary meeting open.

### Greetings from His Holiness Patriarch PIMEN

To His Eminence Metropolitan NIKODIM of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, Member of the Holy Synod

Your Eminence, beloved in the Lord, Allow me, on behalf of the Holy Synod of our Church and myself personally, to greet you cordially on the 30th anniversary of the Department of External Church Relations of the Moscow Patriarchate. You have headed the Department of External Church Relations or twelve years, and these years have gone down in the history of our Church years of her active and highly useful external activity.

Bearing this in mind, we cannot help but note that the object of your ireless labours and concerns has been o create and strengthen pan-Orthodox unity, for without this unity the life of the Orthodox Churches, the true love and the harmony of ideas in their service to the divided world would be impossible. During the period of your office, as Head of the Department of External Church Relations, four pan-Orthodox conferences have been held, at which you have taken a most lively and active part as head of the delegation of the Russian Orthodox Church. These conferences have been exceedingly important as they have brought up many problems of pan-Orthodox significance for discussion, and have defined the attitude of the Orthodox Churches to the present-day world and their tasks in the service to mankind. The authority, which you now enjoy in the Orthodox world, is an acknowledgement of your efforts and services.

In recent years our Church has continued to participate in the ecumenical movement. I should like to stress that in all your numerous meetings and discussions with our non-Orthodox brothers you have displayed patience and open-mindedness towards the "dialogue of love", at the same time displaying your characteristic adherence to Ortho-

dox principles.

Your patriotic and peacemaking activity is renowned both at home and abroad. Guided by the commandment of our Lord and Saviour (Mt. 5. 9), you have tirelessly carried the glad tidings of peace to those near and far alike, and have taken an active part in many meetings and conferences of peacemakers. In this service you have set an example of consistent and courageous advocacy of the ideals of peace, justice and cooperation.

In paying tribute to your work of

guiding the external activity of our Holy Church, we wish to recall with special gratitude that you have been, and still are, the wise mentor, educator and leader of many young toilers in Christ's vineyard who are inspired by your example in their service to the Holy Church of Christ.

At the present time you are also continuing wholeheartedly to make your contribution as head of the Holy Synod Commission on Christian Unity and Inter-Church Relations, which determines the external activity of our Church. It is with satisfaction that we note that under your leadership the commission has conducted a series of profound theological and ecumenical research which has helped to elevate the authority of the Russian Orthodox Church in the eyes of world Christian public opinion.

It is with a feeling of gratitude for many labours of Your Eminence that I am sending you this letter and holy

panagia.

With boundless love in Jesus Christ our Saviour,

April 15, 1976

+ PIMEN, Patriarch of Moscow and All Russia

#### PATRIARCHAL AWARDS

On the 30th anniversary of the Department of External Church Relations, through which the Russian Orthodox Church has carried out her external activities, His Holiness Patriarch Pimen awarded the following staff members of the DECR, the Moscow Patriarchate and the postgraduate studies department of the Moscow Theological Academy:

**Bishop Khrisostom** of Kursk and Belgorod, Deputy Head of the department, with the Order of St. Vladimir, Second Class.

Professor Archpriest Nikolai Gundyaev, Deputy Head of the department, with a mitre.

With the Order of St. Vladimir, Second Class:

N. P. Anfinogenov, head, translations and information desk, DECR

P. A. Kutepov, head editor, translations and information desk, DECR

**Prof. D. P. Ogitsky,** head, postgraduate studies department, Moscow Theological Academy.

The Order of St. Vladimir, Third Class:

D. I. Gavrilov, translator, DECR

N. P. Gribkova, head accountant, DECR

A. I. Lovkov, chauffeur, DECR

N. F. Mankov, referent, DECR

N. V. Suchkova, head, DECR archives

N. P. Yur, typist, DECR

With a patriarchal diploma and inscribed gold watch:

Prof. Protopresbyter Vitaliy Borovoy, advisor, DECR

A. V. Boitsova, senior translator, DECR

A. S. Buyevsky, secretary, DECR

A. L. Kazem-Bek, advisor, DECR

B. S. Kudinkin, DECR staff member.

With Patriarchal diplomas:

Archpriest Matfei Stadnyuk, Secretary to Hist Holiness the Patriarch

Hegumen Vladimir Ikim, DECR staff member

A. I. Bogacheva, janitor, DECR

A. S. Klimashin, referent, DECR

M. P. Komissarova, janitor, DECR

A. I. Nastavnikova, typist, Moscow Patriarchates Prof. B. A. Nelyubov, translator, DECR

N. N. Nikolaeva, typist, DECR

V. G. Ponomarenko, private secretary to His Holiness the Patriarch

V. N. Semirot, translator, DECR

G. N. Skobei, DECR staff member

N. M. Soboleva, translator, DECR

## Report by Metropolitan YUVENALIY of Tula and Belev

Delivered at the Anniversary Gathering on May 7, 1976

I cannot begin my report without expressing my sincere gratitude to His Holiness Patriarch Pimen, Primate of our Holy Local Church, for the high value which he has placed on the work of the Department of External Church Relations and for the generous rewards which we have received today. Our most profound thanks, Your Holiness.

Your Holiness, I have the honour to speak today before such a large and distinguished gathering on the subject of the external activities of the Russian Orthodox Church over the past 30 years, that is, from April 4, 1946, the day on which the Department of External Church Relations came into being. I apologize in advance for the fact that my report will be incomplete and somewhat fragmentary. Space has forced me to omit many names, and I beg you not to see in this a sign of disrespect for many who have paid worthy service to our Church in the field of external relations, or in the fact that I have not included many of

the events of the past 30 years, as a

sign that I do not appreciate their im-

portance or have forgotten them.

The Russian Orthodox Church has had contacts with the outside world from the very beginning, from the time of St. Vladimir, Equal to the Apostles centuries). However, we (10th-11th have no evidence that there ever exised a centralized ecclesiastical apparatus or organization wholly responsible for such contacts. The foundation of such an apparatus, the Department of External Church Relations, dales back to early 1944, when His Holiness Patriarch Sergiy gave his blessng to Father Grigoriy Razumovsky, now deceased, to take part in the current work on external relations that was then directed by His Eminence Metropolitan Nikolai of Krutitsy († 1961).

The most important measure in external activities taken by the Russian Orthodox Church in those days con-

cerned the strengthening of contacts between the Orthodox Churches, as expressed firstly, by the presence of representatives and Primates of seven Local Orthodox Churches as honoured guests at the Local Council held by our Church from January 31 to February 2, 1945; secondly, by the appeal issued by these Churches and the Russian Orthodox Church to all the peoples of the world to free the enslaved nations with all speed from Hitler's tyranny and to keep the international peace once the war was over; thirdly, by the organization of visits by His Holiness Patriarch Aleksiy to the Patriarchates of Alexandria, Antioch and Jerusalem and the lifting of the schism from the Bulgarian Church; fourthly, by our efforts to reestablish canonical ties, disrupted for various reasons, between the institutions of the Russian Orthodox Church abroad and her Supreme Church Authority, to which end ecclesiastical delegations from Moscow visited Austria, Bulgaria, Germany, Manchuria, Finland, France, Czechoslovakia and Yugoslavia.

The external activities of our Church were institutionalized by the Holy Synod through the foundation of the Department of External Church Relations. The new department was given the task of forging links between the Russian Orthodox Church and the other Local Orthodox Churches and with non-Orthodox Churches and religious associations, along with resolutions of other problems of external relations. The first head of the department was His Eminence Metropolitan Nikolai of Krutitsy with Archpriest Grigoriy Razumovsky as his deputy. In the beginning our department consisted of six members (including the head) and took up one room at the Patriarchate in Chisty Pereulok. The aims and working methods of the department were gradually evolved in the course of its work; plans for the future were drawn up, its apparatus was increased and a growing part was played in the

fulfilment of these plans by bishops, parish priests and the theological

schools.

On June 21, 1960, the Holy Synod granted Metropolitan Nikolai's request that he be released from his duties as head of the department, and expressed its gratitude for all he had achieved in post. Archimandrite Rotov, then deputy head of the department, was appointed his successor and consecrated Bishop of Podolsk. Young and energetic, Bishop Nikodim took charge with his usual creative energy of the great and responsible work that he had been given. It was during this period that the department was given the building which we occupy to this day in Ryleyev Street, making significant increases to its apparatus widening the scope of its work. The work of Bishop Nikodim was fully appreciated by our Supreme Church Authority.

Constant overwork affected his health, and severe illness led His Eminence Metropolitan Nikodim of Leningrad and Novgorod, as he had become, to request His Holiness the Patriarch and the Holy Synod in May 1972 to release him from his duties as head of the department. Metropolitan Nikodim, however, remained Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations.

Since then it has fallen to my lot to serve as head of the department and I fulfil my office in constant consultation with His Eminence Metropolitan Nikodim. I would like to make grateful mention of the fruitful cooperation that has taken place between our department, from the first days of its existence, and other Synodal departments—the Publishing Department, the Education Committee and the Economics Department.

With the large number of external contacts which we keep up, we would not be able to carry out our work fruitfully if it were not for our close and lasting ties with the theological schools, which supply us with a constant stream of new workers, all with a theological education, who help us to find the theological approach to problems which arise, and who welcome endless numbers of foreign delegations, supplying

them with much information about the life of our Church.

We note the constant benevolent attention paid to the Church's external affairs in his time by His Holiness Patriarch Aleksiy. His Holiness Patriarch Pimen continues to regard us with the same sincere benevolence.

For several years now a branch of the Department of External Church Relations, headed by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, has been functioning in Kiev. I would like to make special note of Metropolitan Filaret's constant personal participation in all spheres of the Church's external activities.

The external activities of the Church also depend upon civil organizations. I would like to express my gratitude to the Council for Religious Affairs of the USSR Council of Ministers for its kind help in our work. I am especially pleased to say this in the presence of Vladimir Alekseyevich Kuroyedov, chairman of the council, and his closest aides.

Now I will go on to an account of the external activities of our Church

over the past 30 years.

From July 8 to 18, 1948, our Church solemnly celebrated the 500th anniversary of her autocephaly. The anniversary celebrations were attended by representatives and Primates of Local Orthodox Churches of Constantinople, Alexandria, Antioch, Georgia, Serbia, Romania, Bulgaria, Greece, Albania, and Poland, as well as of the Armenian

Apostolic Church. At this point I would like to quote the recollections of Aleksei Sergeyevich Buyevsky, Secretary of the DECR, who has been taking an active part in the external work of our Church for three decades. "I can still see them now, the prelates who took part in the celebrations—most of them have long since passed away. Vnukovo Airport A hierarch of majestic stature strode across the tarmac. He stopped, one hand clasped to his heart and the other drawing a wide arc, as though to point out the view to his compani It was His Holiness Patriarch Gavriil of Serbia. What had stopped him in his tracks was a heart attack which he did not want the others to notice. The many years he spent in Dachau, to be liberated by Allied troops at the end of April 1945, had taken their toll of his health, which

never really recovered.

"He was followed by an energetic young man in a white habit, one-time member of the Romanian resistance movement: His Holiness Patriarch Justinian of Romania, who had only just been elected to office. It was his second visit to this country; the first had been in 1946, to accompany his predecessor, His Holiness Patriarch Nikodim..."

The celebrations of the Russian Orthodox Church were an occasion for jubilation by the Orthodox Plenitude. It was a representative pan-Orthodox meeting; the very fact that it had taken place served to strengthen Orthodox unity, and turned a new page in the joint life of the Orthodox Plenitude in the postwar years. A meeting was held in which all those who had come for the celebrations took part with the exception of the delegation from the Constantinople Patriarchate, which had not been authorized to do so. The results of that meeting were determined in part by the spirit of the times. We all remember with sadness the period of the cold war. The meeting unanimously adopted the "Appeal to Christians All Over the World", which criticized severely the growing international tension and ardently urged Christians to support the cause of peace with sacrificial love. This was the first authoritative voice to ring out in sobornost, for international peace in the postwar period.

It was God's will that 15 years were to pass before representatives of the Orthodox Local Churches held such another meeting, which took place on Rhodes Is. The meeting prepared a long list of themes for discourse by the Pan-Orthodox Council that was to follow. As you know, there were three more pan-Orthodox meetings. Among the questions discussed was that of theological dialogue with the Roman Catholic Church, and inter-Orthodox theological commissions were set up for dialogue with the Ancient Oriental (the non-Chalcedonian) Churches,

the Anglicans and the Old Catholics. Vladyka Nikodim headed our delegations to all those meetings.

tions to all these meetings.

Of great importance for the Ortho-Plenitude were events like the restoration of canonical communion between the Russian and the Polish Orthodox Churches, on the initiative and through the effort of the Russian Church when she granted autocephaly to the Poles on June 22, 1948, and the granting of autocephaly on November 23, 1951, to the Orthodox Church in Czechoslovakia, which until then had an exarchate of the Russian Orthodox Church. Mainly as a result of the efforts of His Eminence Metropolitan Nikodim of Leningrad and Novgorod, agreement was reached between the Russian Orthodox Mother Church and the so-called Metropolitanate in America upon the subject of the restoration of canonical relations; April 10, 1970, saw the declaration of the autocephaly of the Russian Orthodox Greek-Catholic Church in America, now called Orthodox Church in America. Another important event for our Church was the recognition on April 30, 1957, of the autonomy of the Finnish Orthodox Church and the granting of autonomy on April 10, 1970, to the Orthodox Church in Japan.

Of great significance to the Moscow Patriarchate are the podvorya—the ecclesiastical missions in our country from Churches of Alexandria, Antioch and Bulgaria and that from the Apostolic Armenian Church. These are living bridges between the Sister Churches. It would take too long to tell you about all our institutions abroad, but I cannot pass in silence over the fact that in many corners of the earth her representatives are working most fruit-

fully for their Mother Church.

Returning to the first years of our external activities, one of the greatest undertakings of our Church after her 500th anniversary celebrations and the 1948 meeting was the Peace Conference of All Churches and Religious Associations in the USSR, which took place in this very hall from May 9 to 12, 1952. By the time this conference took place our Church had already participated in many peace forums both at home and abroad. Suffice it to say

that the Russian Orthodox Church was represented in April 1949 at the World Congress of Peace Supporters, which saw the founding of its Permanent Committee, now the World Peace Council. A delegation from the Russian Orthodox Church took part in the first All-Union Conference of Peace Supporters, which formed the Soviet Peace Committee, whose secretary, Mikhail Ivanovich Kotov, we are delighted to see here among us today.

Since that time, as we all know, representatives of our Church have taken an active part in the work of both

these peace organizations.

During the period when the cold war was threatening to erupt into a real war, a conference was organized in Zagorsk, in the Trinity-St. Sergiy Lavra, on the initiative of His Holiness Georg VI, Supreme Patriarch-Catholicos of All Armenians. This was a first and a remarkable experiment in joint peacemaking by representatives of all the religions in our country.

The appeal addressed to the Churches, religious associations, the clergy and believers of all religions throughout the world contained an urgent call for united struggle for lasting and

fruitful peace.

The conference was permeated with patriotic spirit. I consider this the right place to speak of the profound patriotism which has always been inherent in the Russian Orthodox Church and which is to be seen in all aspects

of her daily life.

Continuing my account of our efforts to establish peace Church's throughout the world, noteworthy of mention is the meeting of religious leaders who participated in the World Congress for General Disarmament and Peace, which many of us remember well and which took place in this very same historic hall on July 13, 1962. About 350 representatives of different religions in the world took part in it. To quote from its communique: "We turn to members of all religions with a fraternal call to struggle for peace throughout the world, among all nations.

The history of our peacemaking is also marked by the second Conference of Representatives of All Religions in the USSR, convoked on the initiative of His Holiness Patriarch Aleksiy, which took place in the Trinity-St. Sergiy Lavra from July 1 to 4, 1969. The organizational work was headed by His Eminence Metropolitan Nikodim of Leningrad and Novgorod. Apart from the 176 delegates from 26 Churches and religious associations in our country, many guests from abroad also part—outstanding Buddhists, Muslims, Judaists, and Christians. The creative mood which reigned at the conference brought marvellous results: statements were adopted on some international problems on principles of inter-religious cooperation in the cause of peace; an appeal was issued to religious believers throughout the world and all men of good will to act in all expediency for universal peace and for

the good of all mankind.

On October 29, 1973, at the invitation of His Holiness Patriarch Pimen the Trinity-St. Sergiy Lavra welcomed more than 300 participants in the Congress of Peace Forcesrepresentatives of various religions, including distinguished religious leaders and public figures from all corners of the globe. In the MTA Church of the Protecting Veil of the Most Holy Mother of God they discussed the contribution of the world's religions to the strengthening of international security? and cooperation. During a lively discussion many of the participants in this meeting expressed the wish for continued meetings between representatives of the Churches and religious associations who were friends of the World Congress of Peace Forces. At the invitation of His Holiness Patriarch Pimen, on September 29, 1975, heads and representatives of Churches and religious associations in the Soviet Union, gathered in this hall once again; their discussions resulted in the adoption of a resolution to hold an international religious conference to discuss the contemporary problems of peacemaking and in setting up an inter-religious preparatory committee. The latter prepared for the enlarged session that took place from March 29 to 31, 1976, in Moscow, in which many distinguished religious leaders from abroad participated. It was decided to hold in Moscow in 1977, a world religious conerence for lasting peace, disarmament nd justice among nations. noment we are working on the pre-

parations for this conference.

Now I shall turn briefly to contacts etween the Russian Orthodox Church and our non-Orthodox brothers during his period. At the beginning of 1952, Moscow was visited by Dr. Martin Niemöller, President of the Hessen Evangelical Church and a distinguished eligious leader and public figure n West Germany. The visit of this amous anti-fascist, one of the leaders of the Confessing Church during the ascist dictatorship in Germany, was one of the first to be paid to the USSR y an official West German public igure.

The year 1954 saw the beginning of ver more frequent contacts between he Russian Orthodox Church and non-Drthodox Churches and religious assoriations. In June we were visited by group of German religious leaders headed by Dr. Gustav Heinemann, President of the Synod of the German Evangelical Church (later to become President of the Federal Republic of Germany). Also in the group was Dr. Herbert Mochalski, another distinguished West German public figure, who has since become Vice-President of the Christian Peace Conference. At the invitation of the Council of Evangelical Churches in the German Federal Republic, the first official conversations between theologians of the Evangelical Church of Germany (FRG) and those of the Russian Orthodox Church took place in October 1959 at the Evangelical Academy in Arnoldshain. have now been six such conversations. There have also been three conversations with theologians of the Evangelical Lutheran Church of Finland and one with the Union of Evangelical Churches in the German Democratic Republic. At these conversations a wide range of important questions was discussed—Holy Scripture, Church Tradition, Justification by Faith, Church Sobornost, Eucharist and Christian Unity, Theological Bases for Peacemaking, and many others. We cannot place too much emphasis on the importance of these conversations in solving problems of ecumenism and for cooperation among Churches in the service to mankind. As for conversations with other Churches, I would like to single out the important theological conversations between representatives of the Anglican Church and of the Russian Orthodox Church which took place in

Moscow in July 1956.

I should also mention the great effort made by our Church to develop relations with the national ecumenical councils. These relations are expressed in different ways, including conversations on theological problems and questions of the Churches' service in the world, as has already become the tradition with the National Council of the Churches of Christ in the USA. The first such meeting took place in Moscow, in March 1956. The American delegation was headed by the then president of the council, Dr. Eugene C. Blake, who later replaced Dr. Willem A. Vesser't Hooft as General Secretary of the World Council of Churches. Since then there have been five such conversations, held alternately in the USSR and the USA, during which we also learned much about life in each other's country. Then as now, we were striving to contribute to the improvement of mutual understanding and friendship between our two great na-

The year 1958 was marked by three important events in the history of the external and peacemaking activities of our Church—official relations were established with the World Council of Churches, relations were developed with the Roman Catholic Church, and the Christian Peace Conference came

into being.

Our relationship with the World Council of Churches dates back to July 1946, when it was still only being organized. An intensive correspondence with its erstwhile leadership led to the agreement that a meeting between the two sides would be held in Prague. However, the increasingly oppressive atmosphere of the cold war, which inalso the World Council of Churches, prompted the Supreme Authority of the Russian Orthodox Church to be reserved towards the World Council of Churches for many years.

In August 1958, the city of Utrecht saw the first official meeting between representatives of the Russian Orthodox Church, headed by Metropolitan Nikolai, and representatives of the World Council of Churches, headed by Dr. Franklin Fry, Chairman of the WCC Central Committee. The WCC delegation also contained its general secretary, Dr. W. A. Visser't Hooft.

In Utrecht we also had our first meeting with Monsignor Johannes Willebrands, then secretary for ecumenical relations of the Roman Catholic Church in the Netherlands. The Utrecht meeting was a success, and was followed by developments that are familiar to us all. Unfortunately, I have not the space to speak in greater detail about this most important subject of our relations with the World Council of Churches. I will only note that the life of our Church entered a new period when at the 3rd WCC General Assembly in New Delhi the Russian Orthodox Church was made a member of the WCC. Since then our Church has been doing great work in the WCC both in the sphere of theology and in the service of the WCC for peace and cooperation among nations. And it is most just that at the 5th WCC General Assembly, which took place at the end of 1975 in Nairobi, the representative of the Russian Orthodox Church, His Eminence Metropolitan Nikodim, was elected as one of its presidents.

In 1958, at the start of the pontificate of His Holiness Pope John XXIII, relations between the Russian Orthodox and Roman Catholic Churches devewith new vigour. With time, especially since the pontificate of His Holiness Pope Paul VI, these relations gained stability; established were regular working contacts between our department and the Vatican Secretariat for Christian Unity, headed today by His Eminence Johannes Cardinal Willebrands, as well as periodical conversations between theologians of the two Churches (there have already been four such conversations), and studies for young Russian Orthodox theologians at the Gregorian University and the Oriental Institute in Rome. We value most highly the development of friendly relations between our Churches both in

the sphere of theological speculation and in the service of peace

nations.

In June 1958, an international conference of representatives of Christian Churches was held in Prague on the initiative of a group of theologians from the Churches of Czechoslovakia and West Germany. A delegation from the Russian Orthodox Church, headed by His Eminence Metropolitan Pitirim of Minsk and Byelorussia († 1963), took part in this conference. This Prague meeting laid the groundwork for the formation of the Christian Peace Conference, which became an organization at the first All-Christian Peace Congress in Prague in June 1961. I am sure that we are all well enough informed about the important work for peace carried out by the CPC, which now unites Churches and the Christian public in dozens of countries. We are pleased and proud to note that since October 1971 His Eminence Metropolitan Nikodim of Leningrad and Novgorod has been President of the Christian Peace Conference. I would like to greet especially warmly Dr. Karoly Toth, General Secretary of the CPC, who is with us today.

The Conference of European Churches dates back to January 1959. It was founded at a meeting between the Christian Churches of 28 European countries which took place at Nyborg in Denmark. At this meeting the Russian Orthodox Church was represented by the late Prof. L. N. Pariisky of the Leningrad Theological Academy.

The CEC, as we call it for short, already has a history of its own. It has held seven assemblies. It actively supported the Conference on Security and Cooperation in Europe and is now working hard to implement the Final Act of the conference. His Eminence Metropolitan Aleksiy of Tallinn and Estonia has long taken an active part as one of the presidents of the CEC.

Representatives of the Russian Orthodox Church have joined with other European Churches in the work of a most effective forum of public opinion, the Brussels Assembly of Peace Forces, and in the intensive work of the Soviet Committee for European Security and Cooperation.

### Russian Orthodox Church Celebrations



n May 7 the Russian Orthodox Church celebrated the 30th anniversary of her external activity carried out in this period through the De-

partment of External Church Relations (April 4, 1946-1976), at the Trinity-St.

Sergiy Lavra.

Prior to the Holy Synod session, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, led the panikhida held for the first head of the Department of External Church Relaions, Metropolitan Nikolai of Krutitsy and Kolomna (1946-1970) at his tomb n the Church of the Smolensk Icon of he Mother of God in the Larva.

At 11 a.m., the Holy Synod opened a ubilee session in the patriarchal chambers. [For the decisions of the session see p. 2.] After the session, a panikhida was held in the Domestic Chapel of St. Philaretus for the departed employees of the Department of

External Church Relations.

At noon, in the Holy Trinity Church of the Lavra, before the shrine of St. Sergiy of Radonezh, a thanksgiving moleben was led by Metropolitan Yuvehaliy of Tula and Belev assisted by staff members of DECR in holy orders. The service was attended by His Holiness Patriarch Pimen, members of the Holy Synod and the Holy Synod Commission on Christian Unity and Inter-Church Relations, staff members of the Department of External Church Relations, and Orthodox guests.

After the moleben, a festal meeting took place in the Assembly Hall of the

Moscow Theological Academy.

Hierarchs engaged, at present or in the past, in the external activities of the Church, representatives of the Moscow clergy, professors and instructors of the Moscow and Leningrad theological schools, arrived for the celebra-

Greetings were extended to the Russian Orthodox Church by: Archimandrite Makarios Tayar, Dean of the Antiochene Podvorye in Moscow; Archimandrite Nestor Krystev, Dean of the Podvorye; Archimandrite Bulgarian Tiran Kyuregian of the Armenian Apostolic Church, Administrator of the Armenian Diocese in Russia and representative of His Holiness Patriarch-Catholicos Vazgen I of All Armenians, in Moscow; A. M. Bychkov, General Secretary of the All-Union Council of the Evangelical Christian Baptists; V. G. Kulikov, the editor of the *Bratsky* Vestnik: Father Georgiy Ustinov, secretary to the Old-Believers' Archbishop

In the past few years representatives of our Church have worked fruitfully within the framework of various Soviet social organizations formed with the aim of developing friendly relations between the Soviet Union and foreign countries.

Symptomatic of the importance of the external activities of the Russian Orthodox Church today is the foundation in 1960 of the Holy Synod Commission on Christian Unity and Inter-Church Relations, composed of hierarchs, priests and lay theologians. Its work bears a fundamental character. This commission has produced a wealth of material of theological, ecclesio-historical and socio-religious character, invaluable to our Church in her interOrthodox, ecumenical and peacemaking activities.

Of great importance for the external activity of our Church was the decision passed by the Episcopal Council in 1961 that the head of the Department of External Church Relations, must be of bishop's dignity, would become a permanent member of the Holy Synod. The council approved the entry of the Russian Orthodox Church into the World Council of Churches and welcomed the results of the First All-Christian Peace Congress in Prague.

And finally, an important event both in the internal and in the external life of the Russian Orthodox Church was her Local Council which took place here, in the Trinity-St. Sergiy Lavra, of Moscow and All Russia; Prof. Dr. S. D. Dylykov, Vice-President of the World Buddhist Fellowship; Rabbi Yakov L. Fishman, Chief Rabbi of the Moscow Choral Synagogue, and Azam Alyakbarov, Vice-Chairman of the Department for International Relations of the Muslim Organizations in the USSR

V. A. Kuroyedov, the chairman, P. V. Makartsev, V. N. Titov and V. G. Furov, vice-chairmen, and I. I. Mikheyev, the head of the international department, and other officials represented the Council for Religious Affairs of the USSR Council of Ministers at the meet-

ing.

Representatives of public organizations such as the Soviet Peace Committee, the Soviet Peace Fund, the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries, and others, also attended the festivities.

From the Zagorsk Executive Committee of the Soviet of Deputies there were G. N. Moiseyev, its chairman, and

V. P. Ezhova, the secretary.

The festal meeting was opened by His Holiness Patriarch Pimen of Moscow and All Russia. After his introductory speech [see p. 15], His Holiness announced the decisions of the jubilee session of the Holy Synod [see p. 2] and read out his letter addressed to Metropolitan Nikodim of Leningrad and Novgorod [see p. 17], and the

ukase conferring upon Metropolitan Yuvenaliy of Tula and Belev the right to wear two panagias [see p. 2]. Then patriarchal awards were presented to staff members of the Department of External Church Relations.

A report, dedicated to the 30th anniversary of the external activities of the Russian Orthodox Church carried out through the DECR, was made by Metropolitan Yuvenaliy [see p. 19].

V. A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, greeted the meeting. "The Soviet Government," he said, "and its head, Aleksei Nikolaevich Kosygin, Chairman of the USSR Council of Ministers, authorized me to extend felicitations to the Russian Orthodox Church on the 30th anniversary of her external activities and to convey to Your Holiness, and through you, to the whole of the Russian Orthodox Church, that our government highly appreciates the patriotic and peacemaking activities of the Church."

His Holiness Patriarch Pimen thanked V. A. Kuroyedov for the warm greetings and A. N. Kosygin, Chairman of the USSR Council of Ministers, for the high evaluation of the patriotic and peacemaking activities of the Russian Orthodox Church, and on her behalf assured the Soviet Government that she would continue to do all in her power for the welfare of the Motherland and

from May 30 to June 2, 1971. I would first like to mention the presence of 83 honoured guests from within the USSR and abroad at this council—representatives of Local Orthodox Churches, non-Orthodox Churches and ecumenical organizations. Besides questions of the internal life of our Church, the council members discussed and approved the work of His Holiness Patriarch Aleksiy and the Holy Synod in the sphere of external Church relations and the work for peace undertaken by our Church. The Holy Local Council, after a report delivered by Metropolitan Nikodim. discussed the question of lifting the anathema placed upon the Old Believers and their followers and lifted the same, thus paving the way to the restoration of sisterly relations between the Russian Orthodox Church and the Old Believers and their communities.

And with this account of the resolutions passed by the Holy Local Council of the Russian Orthodox Church I will end my brief survey of the external activities of the Moscow Patriarchate

over the past 30 years.

My time is up, I fear, so I would like to thank you all for your attention and express the hope that the next speakers at our anniversary gathering will make good what I have omitted to say about the useful and varied work of our Church over this period, for the good of Holy Orthodoxy, Christian unity, and peace and friendship among nations.

the consolidation of peace throughout the world.

Then Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations and Patriarchal Exarch to Western Europe, who was the Head of the Department of External Church Relations from 1960 to 1972, addressed the meeting. He noted the enhanced authority of the Russian Orthodox Church in inter-Church and ecumenical circles and her significant contribution to the development of relations among Churches, to the ecumenical movement and to the consolidation of peace on earth.

Then the student choir of the Moscow theological schools gave a concert of

ecclesiastical music.

Salutations were then addressed to the Russian Orthodox Church and her Department of External Church Relations by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine: Archimandrite Makarios Tayar. Dean of the Antiochene Podvorve in Moscow, who conveyed the felicitations of His Beatitude Patriarch Elias IV of Antioch and All the East; M. I. Kotov, Executive Secretary of the Soviet Peace Committee; Archimandrite Nestor Krystev, Dean of the Bulgarian Podvorye in Moscow, who conveyed greetings from His Holiness Patriarch Maksim of Bulgaria: Archbishop Prof. Pitirim of Volokolamsk, Head of the Publishing Department; Archimandrite Tiran Kyuregian, the representative of His Holiness the Patriarch-Catholicos of All Armenians in Moscow, who congreetings to the Russian Orthodox Church from His Holiness Vazgen I; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Dr. Karoly Toth, General Secretary of the Christian Peace Conference; Bishop Germogen of Kalinin and Kashin, Acting Head of the Economics Department, Moscow Patriarchate; A. M. Bychkov. General Secretary of the AllUnion Council of the Evangelical Christian Baptists, who read out the message of greetings addressed to His Holiness Patriarch Pimen and Metropolitan Yuvenaliy, Head of the Department of External Church Relations, from the AUCECB; Archpriest Arkadiy Stanko, Rector of the Church of All Saints in Sokol, Moscow, and Vasiliy Vorontsov, a second-year student of the Moscow Theological Academy.

The meeting was addressed on behalf of the Department of External Church Relations by N. P. Yur and A. S. Buyevsky, the oldest staff members of the

department.

Closing the meeting, His Holiness Patriarch Pimen invoked God's blessing upon Metropolitan Yuvenaliy, Head of the Department of External Church Relations, the staff members of the department, and all the hierarchs, members of the clergy and laity engaged in the highly useful external activities of the Church, and wished them further success in their noble service to the glory of our Lord Jesus Christ, to the welfare of the Russian Orthodox Church and our beloved Motherland.

His Holiness Patriarch Pimen held a reception in the patriarchal chambers to which all those present were invited. In his speech His Holiness said, "Let this reception, held to mark the lengthy external activities, be a symbol of close and fruitful cooperation in the useful and important service of our Church. May the Lord bless your work!"

Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, spoke in response. He thanked His Holiness for the high evaluation of the work of the department, assuring him and the Holy Synod of the willingness of its staff to do everything within their power to develop further the external activities of our Church in the name of the peace behested to us by our Lord Jesus Christ, and for the benefit of the Russian Orthodox Church and our Motherland.

## Metropolitan PALLADIY of Orel and Bryansk

IN MEMORIAM

His Eminence Metropolitan Palladiy of Orel and Bryansk, the oldest hierarch by consecration of the Russian Orthodox Church, passed away on Holy Friday, April 23, 1976, after a prolonged and grave illness in the 81st

year of his life.

Metropolitan Palladiy (secular name, Pavel Aleksandrovich Sherstennikov) was born into a priest's family on April 5 (Old Style), 1896, in the village of Bolshe-Roiskoe, Urzhum Vyatka Gubernia (now Kirov Region). graduating from the Vyatka Theological Seminary in 1911, Pavel Sherstennikov entered the Kazan Theological Academy. In the same year he was called up to the army. On his return from the army in 1918 he became a reader in the Vyatka Diocese. In 1920, he resumed his study of theology and later entered the Medical Faculty of Kazan University.

He was ordained deacon to serve in the Annunciation Cathedral in Kazan on November 21, 1921, by Bishop Afanasiy (Malinin) of Cheboksary († May 14, 1939), Vicar of the Kazan Diocese. He was ordained to the priesthood by Metropolitan Kirill (Smirnov, † 1941) of Kazan and Svivazhsk on June 18, 1922. On September 8 of the same year, he took monastic vows, and in 1924, with the blessing of His Holiness Patriarch Tikhon, was raised to the rank of archimandrite and appointed acting father superior of St. John the Baptist Monastery in Kazan. On June 1, 1926, he was named father superior of the Kizichesky Monastery of the Presentation of the Theotokos near Kazan by the Deputy Patriarchal Locum Tenens. Metropolitan Sergiy (Stragorodsky; subsequently His Holiness the Patriarch) of Nizhni Novgorod.

On December 1, 1930, Archimandrite Palladiy was nominated Bishop of Elabuga, Vicar of the Kazan Diocese by the decision of the Deputy Patriarchal Locum Tenens, Metropolitan

Sergiy of Nizhni Novgorod, and the Holy Synod. His consecration was solemnized on December 14, 1930, in Kazan by Bishop Afanasiy (Malinin) of Kazan and Sviyazhsk and Bishop Irinei Shulmin, Vicar of the Kazan Diocese.

From 1933 he was Bishop of Rzhev and Vicar of the Smolensk (from 1935, Kalinin) Diocese; from 1936—Bishop and Olonets; from Petrozavodsk December 10, 1937—Bishop of Kalinin (on October 29, 1938, he was elevated to the dignity of archbishop); October 29, 1947—Archbishop of Semipalatinsk and Pavlodar, from 1948-Archbishop of Omsk and Tyumen, from 1949—Archbishop of Irkutsk and Chita; on February 20, 1958, he was translated to the Saratov See. Since May 29, 1963, he was the ruling hierarch of the Orel Diocese.

On May 11, 1963, he was awarded the Order of St. Vladimir, First Class, by His Holiness Patriarch Aleksiy. In view of his thirty years of service in the Holy Church as archbishop, he was elevated to the dignity of metropolitan on February 25, 1968, and in 1970, on the occasion of the 40th anniversary of his episcopal service, he was conferred the right to wear a second panagia.

Wherever Providence sent Metropolitan Palladiy, he, like a true monk, meekly carried out the obedience placed upon him by the Supreme Church Authority.

His Eminence the Metropolitan was confined to hospital from January 6, 1976. Many times he partook of the Holy Sacrament, and for the last time on April 23. He was surrounded with the attention and care of P. N. Samchuk, Treasurer of the Orel Diocesan Board, and was constantly visited by the staff of the diocesan administration.

Immediately after Metropolitan Pal-



ladiy passed away, His Holiness Patriarch Pimen was informed of his death by telegram. Notices of the hierarch's death were sent out to all the parishes of the Orel Diocese.

His Holiness Patriarch Pimen sent the following telegram: "Eternal memory to the late Metropolitan Palladiy. I condole with the Orel flock and the relatives of the deceased. I entrust Archbishop Nikodim of Kharkov with the obsequies and administration of the Orel Diocese. Patriarch Pimen."

On April 24, the body of Metropolitan Palladiy was robed in full episcopal attire and laid in a coffin which was placed in the diocesan centre where the clergymen held the Lity for the Dead followed by the reading of the Holy Gospels.

On Easter Sunday the coffin with the body of His Eminence the Metropolitan was taken to the Cathedral of the Akhtyrskaya Icon of the Mother of God in Orel. Bearing the sanctuary cross and Church banners and singing the

Paschal troparion "Christ is risen...", the clergy from the churches of Orel proceeded to the cathedral gates to receive the deceased. The reading of the Holy Gospels continued after the Lity for the Dead.

Divine Liturgy was celebrated in the Orel cathedral on April 27 by Archbishop Nikodim of Kharkov and Bogodukhov, assisted by the clergy of the Orel Diocese. After the Communion Verse, with the blessing of Archbishop Nikodim, Archpriest Nikolai Sapsai, Secretary of the Orel Diocesan Board, delivered an oration in tribute to the life and works of Metropolitan Palladiy.

The funeral service was held after Liturgy in keeping with the Paschal order. Many priests and deacons, led by Archbishop Nikodim, took part in the funeral service. Archbishop Nikodim delivered the funeral oration.

Condolences were received from Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Zinoviy of Tetri-Tskaro (The Georgian Autocephalous Orthodox Church), Archbishop Leonid of Riga and Latvia, Archbishop Nikolai of Kaluga and Borovsk, and many members of the clergy and laity. Condolences were also received from the Orel Evangelical Christian Baptists.

The coffin was borne by clergymen round the cathedral to the singing of "Christ is risen..." and the Paschal hirmoi, and then taken to the Krestitelskoye Cemetery of Orel. There, in the Cathedral of St. John the Baptist, Archbishop Nikodim conducted the Lity for the Dead. Metropolitan Palladiy's body was interred near the cathedral.

Let everyone who knew His Eminence Metropolitan Palladiy offer up a fervent and devout prayer for him to the Lord God on High. May God rest his soul in His Heavenly Kingdom, "where there is neither sickness, nor sorrow, nor sighs but life everlasting". Lord, grant to Thy chosen one repose with the saints!

Archpriest NIKOLAI SAPSAI

# WILLIAM NEWS FROM DIOCESES WILLIAM

The Diocese of Kiev. On Tuesday, March 9, 1976, in the first week of Lent, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, read the Great Canon of St. Andrew of Crete in the Convent of the Protecting Veil and in the Ascension Convent of St. Florus in Kiev on Wednesday, March 10. On March 12, Friday of the first week in Lent, His Eminence celebrated the Liturgy of the Presanctified in the Protecting Veil Convent.

On April 22, Maundy Thursday, at Divine Liturgy in St. Vladimir Cathedral in Kiev, His Eminence the Exarch bestowed a patriarchal award—an ornamented cross—on Archpriest Nikolai Fadeyev of the cathedral and, with the Patriarch's blessing, raised Father Boris Udovenko, of the Convent of St. Florus, to the rank of archpriest.

On April 26, Easter Monday, Metropolitan Filaret officiated at Divine Liturgy in St. Nicholas Cathedral in the Protecting Veil Convent and then led a festal procession round the cathedral.

In the evening of that same day, the archpastor received Easter greetings from the clergy and laity after Vespers in St. Vladimir Cathedral.

On April 27, Easter Tuesday, the Feast of the Iberian Icon of the Mother

of God, the metropolitan conducted Divine Liturgy, led a moleben and a festal procession in St. Florus Convent.

On May 2, the 2nd Sunday after Easter, of St. Thomas the Apostle, His Eminence celebrated Divine Liturgy in the Church of the Ascension in Demiyevka, Kiev. At Liturgy, with the Patriarch's blessing, he raised two priests of this church, Viktor Karlov and Vasiliy Vakulin, to the rank of archpriest, and Hieromonk Igor Voronkov, of the Protecting Veil Convent, to the dignity of hegumen.

On other feast days and Sundays, Metropolitan Filaret conducted divine services in St. Vladimir Cathedral. In Lent, he led the Passion services on Fridays and read the Akathistos to the Passion of Christ on Sundays. He concelebrated several times with Bishop Varlaam of Pereyaslav-Khmelnitsky, Vicar of the Kiev Diocese. Metropolitan Filaret preached at services and blessed the worshippers.

The Diocese of Volyn. In 1975, the nuns of the Korets Convent of the Holy Trinity headed by their mother superior, Hegumenia Natalia Ilchuk, made a pilgrimage to the Pochaev Lavra of the Dormition. One group visited the Lavra on July 6, the 2nd Sunday after



The sisters of the Korets convent, Volyn Diocese, who were on a visit to the Pochaev Dormition Lavra, August 16-17, 1975

Pentecost, of All Saints Who Shone Forth in the Land of Russia; while another group came to the Layra on August 16, the eve of the 8th Sunday after Pentecost. The sisters attended All-Night Vigil and during the reading of the canon they made their confession. After the All-Night Vigil the nuns went to the cave of St. Iov, Hegumen and Miracle Worker of Pochaev, where a moleben and the Akathistos to St. Iov were held and evening prayers said. After a short repast, all the nuns jointly read the prayers before Holy Communion and sang the Akathistos to the Mother of God "Warrantress of the Sinful" in the Church of the Glory of the Theotokos. On the feast day itself, a nuns' choir sang during early Liturgy that starts at 6 a.m. in the Cave Church of St. Iov. At Liturgy all the sisters received Holv Communion. The clergymen accompanying the sisters co-officiated at Divine Liturgy.

On October 18, the Feast of St. Damian the Presbyter and Healer, Divine Liturgy in the Korets convent was celebrated by Archbishop Damian of Volyn and Rovno. With the archbishop's blessing, the All-Night Vigil in the convent was conducted on the eve of the feast by Archpriest Yaroslav Antonyuk, Superintendent Dean of the Korets Church District, Rovno Region.

His Grace, who arrived for the beginning of Divine Liturgy, was warmly welcomed by Reverend Mother Natalia. The episcopal choir from the Lutsk cathedral and many clergymen also came for the feast. The church was filled with believers from the town of Korets and other settlements. Archbishop Damian was met with due solemnity and processed to the convent church to the singing of the nuns' choir. The service concluded with a thanksgiving moleben and "Many Years" was sung for His Grace.

Archbishop Damian was congratulated on his name day by Hegumenia Natalia, who, on behalf of the sisterhood and herself, presented their archpastor with a mitre and prosphora made with their own hands. His Grace thanked the reverend mother for their kindness and valuable gift.

The archbishop was congratulated by

Archpriest Vitaliy Malyuzhkevich, Secretary of the Diocesan Board, on behalf of the Volyn Region clergy and workers of the diocesan administration, and by Archpriest Yaroslay Antonyuk, Superintendent Dean of the Korets Church District, on behalf of the Rovno Region clergy. The precentor, Archpriest Vladimir Ganzhuk conveyed the episcopal choir's best wishes in verse; the churchwarden, Vasiliy Nesterovich Fomich, greeted Archbishop Damian with the joy of the feast on behalf of the Lutsk cathedral clergy. Then the clergy and sisters of the convent and the numerous believers offered their best wishes to their archpastor.

The Diocese of Dnepropetrovsk. At Christmastide in 1976, Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, visited parishes of the Dnepropetrovsk and Zaporozhye regions.

On January 6, Christmas Eve, and on Christmas Day, His Grace celebrated Divine Liturgy (and officiated at All-Night Vigil on the eve) in the Cathedral of the Holy Trinity in Dnepropetrovsk. The archbishop was ceremonially met by the clergy and laity. At the Vigil service the archbishop anointed worshippers with holy oil.

In the evening of January 7, the eve of the Synaxis of the Most Holy Theotokos, Archbishop Leontiy conducted All-Night Vigil in the above cathedral, and Divine Liturgy on the feast day, January 8, in the Cathedral of the Protecting Veil in Zaporozhye. His Grace was was warmly greeted by Archimandrite Kallinik Piskun, dean of the cathedral and Superintendent Dean of the Zaporozhye Church District. In his sermon the archbishop spoke about the Most Holy Theotokos, Mother of mankind, and called on the worshippers to pray to Her unceasingly for men's salvation, for peace and prosperity throughout the world.

In the evening of January 8, eve of the Feast of St. Stephen the Protomartyr, Archbishop Leontiy officiated in the Cathedral of the Protecting Veil in Zaporozhye, read the Akathistos to the Nativity of Christ and anointed worshippers with holy oil.



Archbishop Leontiy of Simferopol, Administrator a. i. of the Dnepropetrovsk Diocese, with clergymen and worshippers after divine service in the Church of the Exaltation of the Cross in the town of Nikopol, February 15, 1976

On the following day, His Grace celebrated Divine Liturgy in the Church of the Protecting Veil in the town of Orekhovo, Zaporozhye Region. The archbishop was cordially met by members of the church council and the rector, Archpriest Zakharia Prosoedov, delivered a welcoming address. His Grace preached on the Nativity of Christ and called on the worshippers to honour their church, to live in peace and in the love of Christ.

On the eve of the 29th Sunday after Pentecost, January 10, Archbishop Leontiy officiated at All-Night Vigil in the Holy Trinity Cathedral in Dnepropetrovsk and celebrated Divine Liturgy on the day of the feast in the Church of St. John the Divine in the village of Podgorodneye not far from the city. Before Liturgy, His Grace was welcomed in the porch by members of the church council and inside the church, by the rector, Father Grigoriy Bondarchuk. After the Gospel lesson, archbishop delivered a homily. his blessing, the ektene for the dead was said for the departed rector of the church, Archpriest Nikolai Volkoskavsky, who had contributed much to the

improvement of parish life.

On February 15, Sunday of the Publican and the Pharisee, the Feast of the Presentation of Our Lord, Archbishop Leontiv celebrated Divine Liturgy (after officiating at All-Night Vigil on the eve) in the Church of the Exaltation of the Cross in the town of Nikopol. His Grace was given a warm reception by members of the church council and numerous parishioners holding lighted candles. Archpriest Georgiy Radchenko, rector of the church. Superintendent Dean of the Dnepropetrovsk Church District, delivered a short address in greeting. During the Vigil service, the archbishop anointed the worshippers with holy oil; at Liturgy he preached a sermon on the Presentation of the Lord and on the Publican's humility and the Pharisee's pernicious arrogance.

After the services in accordance with custom, His Grace blessed all the mem-

bers of the congregation.

The Diocese of Korsun (France). This diocese, which is a part of the West European Exarchate, consists of

four basic parishes (Church of the Icon of the Mother of God "Consolation of All the Afflicted", Rue Saint-Victor, Paris; Church of the Holy Trinity in Vanves, a suburb of Paris, that of St. Nicholas in Ugines, and one in Strasand three attached parishes (Church of the Dormition in Osny of the Three Hierarchs Podvorye; one in Aix en Provence attached to the church on Rue Saint-Victor; church in Lyons attached to the church in Ugines), as well as five domestic chapels (that of St. Nicholas at the Russian Home for the Aged in St. Genevieve des Bois: the Chapel of the Holy Spirit in Clamart; the Chapel of Icon of the Mother of "Consolation of All the Afflicted" at the Russian Home for the Aged in Noisy le Grand; a chapel at the summer camp for children in Hauteville, on the coast of the English Channel). The Podvorye of the Three Hierarchs in Paris is the Cathedral Church of the Exarchate where the Bishop of Korsun usually officiates. All these churches and domestic chapels constitute the Union des Associations cultuelles de l'Eglise Orthodoxe of the Moscow Patriarchate.

His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, visited the Exarchate on several occasions in 1975. During these visits His Eminence met the clergy and laity of the diocese, the teaching staff of the Orthodox Union School and students. The Patriarchal Exarch called on official ecclesiastical figures of the Orthodox, Roman Catholic and other Christian Churches in France.

With the blessing of the Supreme Authority of the Russian Orthodox Church, Archpriest Petr Buburuz of the Kishinev Diocese and Father Sergiy Chevyaga of St. Nicholas Cathedral in Leningrad came to Paris on November 28, 1975, for postgraduate studies at the Roman Catholic Institute.

On November 30, the 23rd Sunday after Pentecost, they concelebrated Divine Liturgy at the Three Hierarchs Podvorye with its dean Archpriest Aleksandr Turintsev who later presented the new priests to the parishioners

of the podvorye.

On December 1, Archpriest Petr Bu-

buruz and Father Sergiy Chevyaga were received by Mgr. Paul Poupard, Rector of the Roman Catholic Institute in Paris, and by Father Pierre-André Leger, Director of Unite d'Enseignement et des Recherches de Theologie et des Sciences Religieuses. The latter (UER) is the Higher Theological Institute which, together with other non-theological institutes and schools, makes up the Roman Catholic Institute. On December 2; Bishop Pierre l'Huiller, Archpriest Petr Buburuz and Father Sergiy Chevyaga were received by Mgr. Daniel Pezeril, Vicar of the Archbishop of Paris. Their talk centred in the main on the forthcoming postgraduate studies of Fathers Petr and Sergiv.

On December 4, the Feast of the Presentation of the Theotokos, Divine Liturgy (and on the eve, the All-Night Vigil) were celebrated at the Three Hierarchs Podvorye by Metropolitan Nikolai Eremin assisted by Archpriest Petr Buburuz and Father Sergiy Chevyaga. Bishop Pierre of Korsun, also assisted by the newcomers, celebrated Divine Liturgy at the Three Hierarchs Podvorye on Decembeer 7, the 24th

Sunday after Pentecost.

The year of 1975 marked the centenary of the founding of the Roman Catholic institutes in France (of which there are five: in Angers, Lille, Lyons, Paris and Toulouse). Celebrations were held in Paris on December 8-9 to commemorate the date. Among those who took part in them were Gabriel Cardinal Garrone, Prefect of the Congregation for Catholic Education, principals of Catholic institutes from various countries and numerous guests. On December 8, the French Foreign Minister Jean Sauvagnargues held a reception for the occasion. The reception was attended by Cardinal Garrone, François Cardinal Marty, Archbishop of Paris, and the rectors of the Catholic institutes. For the same occasion the Council of Paris gave a grand reception in the Hôtel de Ville on December 9. Archpriest Petr Buburuz was invited to both receptions.

On December 14, the 25th Sunday after Pentecost, Bishop Pierre of Korsun celebrated Divine Liturgy in the Church of the Icon of the Mother of God "Consolation of All the Afflicted"

on Rue Saint-Victor whose rector is Archpriest Gabriel Henry. Fathers Petr Buburuz and Sergiy Chevyaga were among the bishop's assistants at the service. Ektenes were said in Greek, Church Slavonic, French and Romanian. In the above church, divine service is held basically in French. The choir is usually directed by Nikolai Lossky, but there are also other precentors. Matins is held in the morning before Liturgy as is the practice in the majority of our parishes in France. Some parts are sung by the whole congregation. It was strange for us to hear familiar church melodies in French. The evident sincerity and unanimity with which the believers jointly recite the Creed, the Our Father and the prayer before the Holy Communion is most moving. There were many communicants, especially children. Many people in the Exarchate parishes take Holy Communion almost every Sunday and feast day. After the Liturgy, Bishop Pierre delivered a homily and invoked God's blessing upon them.

Archpriest Petr Buburuz

The Diocese of Mukachevo. On February 15, 1976, the Sunday of the Publican and the Pharisee, the Feast of the Presentation of the Lord, Archbishop Grigoriy of Mukachevo and Uzhgorod ordained Deacon Antoniy Ratsin, of the Exaltation of the Cross Cathedral in Uzhgorod, to the priesthood during Divine Liturgy in the Mukachevo Cathedral of the Dormition. In his exhortation addressed to the ordinee, the archbishop pointed out his lofty duties and high responsibility before God and the Church for the flock entrusted to his pastoral care. A priest of the Russian Orthodox Church, His Grace said, as a loyal son of his Motherland, should also nurture his parishioners in the spirit of love and fidelity to their country.

With Archbishop Grigoriy's blessing and thanks to the efforts of the church council, the old and damaged icons in the upper tier of the two-tiered iconostasis have been replaced by new ones, executed with great artistry by the icon-painter, Archdeacon Mikhail Potapov. The icons of the lower tier were painted by him earlier.



Archbishop Grigoriy of Mukachevo ordaining a priest in the Mukachevo cathedral, February 15, 1976

Divine Liturgy and the consecration of the iconostasis were conducted on the Sunday of the Prodigal Son (February 22) by Archbishop Grigoriy, assisted by the cathedral clergy. After the Gospel lesson, Archpriest Feodor Samus, with the archbishop's blessing, preached on the great significance of the Last Judgement and the meaning of the iconostasis for the Orthodox believer. After the service, "Many Years" was sung, and included those who had invested their time and labour into the renovation of the iconostasis.

With Archbishop Grigoriy's blessing, Father Vasiliy Polishchuk, a young priest of the Mukachevo monastery and student at the Extramural Department of the Moscow Theological Academy, took his vows in the church of the Mukachevo St. Nicholas Convent on the Thursday of the second week in Lent (March 18). The church was filled with worshippers carrying lighted candles. Five priests arrived for the ceremony of admission to monastic vows which was conducted by Archimandrite

Vasiliy Pronin, senior priest of the monastery. The new monk was named Vladimir, in honour of St. Vladimir, Equal

to the Apostles.

At the end of the ceremony, Archimandrite Vasiliy delivered a homily. According to St. Dionisius the Areopagite, he noted, the office of admission to monastic vows is in a sense the eighth sacrament. The same opinion is held by some other ascetics. Although Holy Church does not support this point of view, she does not reject it as a theologoumenon. Archimandrite Vasiliy further said that this office was like the Sacrament of Baptism on the one hand, (in such rites for instance, as naming, cutting off the hair in the Name of the Holy Trinity, handing the monk a candle, providing a godfather for the man, taking monastic vows, rejecting of all evil deeds, and the singing of "As many as have been baptized in Christ"); on the other hand, it is like the Sacrament of Confession (wearing the black monastic habit, fasting and abstinence). Father Vasiliy spoke also of the symbolic meaning of the habit, and of the monk's unceasing struggle with temptation; he recalled that St. Vladimir, Equal to the Apostles, had transformed his heart and

soul like a monk when he turned humbly to Christ from heathenism.

The ceremony concluded with the singing of "Many Years".

The newly-professed Hieromonk Vladimir was accompanied to the domestic monastery chapel where he staved for five days praying and reading ecclesiastical literature.

The Diocese of Poltava. In Lent of 1976, Bishop Feodosiy of Poltava and Kremenchug officiated in the Cathedral of St. Makariy in Poltava. On Monday, Tuesday, Wednesday and Thursday of the first week in Lent, March 8-11, His Grace read the penitential Canon of St. Andrew of Crete during Great Compline; on Fridays of the first, second and third weeks, he conducted the Passion services. At Liturgy many believers received Holy Communion.

As usual Bishop Feodosiy conducted divine services in the cathedral during Holy Week and Easter Sunday (April 25) as well as on many other feast days; he also preached and blessed the worshippers. Divine Liturgy celebrated by him on Easter Monday (April 26) drew a great number of believers. After the service, the Easter Procession was held round the cathedral and "Many



Archbishop Grigoriy of Mukachevo conducting divine service in the Mukachevo cathedral, February 22, 1976

Years" sung. Then His Grace received Paschal greetings from the clergy and

On April 27, Easter Tuesday, Bishop Feodosiy, assisted by the local clergy, celebrated Divine Liturgy (and officiated at All-Night Vigil on the eve) in the Church of the Saviour in Poltava.

The Diocese of Saratov. In 1976, divine services, led daily by Bishop Pimen of Saratov and Volgograd, were conducted in Saratov churches during Holy Week with due solemnity

On Lazarus Saturday, April 17, Bishop Pimen celebrated Divine Liturgy in the Saratov Cathedral of the Descent of the Holy Spirit and ordained one of the diocesan readers deacon to serve in the Church of the Kazan Icon of the

Mother of God in Petrovsk.

On Holy Monday (April 19), His Grace conducted the Liturgy of the Presanctified in the Saratov Cathedral of the Holy Trinity, on Holy Tuesdayin the Cathedral of the Descent of the Holy Spirit, and on Holy Wednesdayin the Church of the Protecting Veil in the town of Engels. On Maundy Thursday, Bishop Pimen celebrated Divine Liturgy again in the Cathedral of the Descent of the Holy Spirit. Many believers received Holy Communion.

In the evening of Maundy Thursday, Bishop Pimen officiated in the cathedral at Matins with the reading of the Twelve Passion Gospels, assisted by clergymen from Saratov churches. After the service, many worshippers, in accordance with ancient custom, carried home the lit candles which

had held during Matins.

On Good Friday (April 23), Vespers with the Office for the Bearing Forth of the Holy Shroud was conducted in the cathedral. In his sermon Bishop Pimen said: "We, who have been redeemed by the Most Pure and Holy Blood of Christ the Saviour and His Death on the Cross, should uphold good and love, be always ready to lay down our very lives for our neighbour-following the example of the Divine Sufferer Himself." Meanwhile Archpriest Vsevolod Vasiltsev was preaching a stirring sermon to the worshippers attending the second Vespers with the Bearing Forth of the Holy Shroud that was simultaneously conducted in the lower church of the cathedral.

On Holy Saturday, Bishop Pimen celebrated Divine Liturgy in the Cathedral of the Descent of the Holy Spirit.

On Easter Night (April 24) the Midnight Office, Paschal Matins and Divine Liturgy were celebrated by His Grace, as usual, in the Cathedral of the Holy Trinity. The choir conducted by Precentor E. I. Anokhin (he is also the chairman of the church council) enhanced the Easter services with its devout singing. The Easter Procession was held round the cathedral. The Gospel at Liturgy was read in Church Slavonic, Russian, Greek, English, Byelorussian, Polish, German and Chinese. At the Lesser Entrance, Bishop Pimen bestowed an epigonation on Father Gennadiy Belyakov and, with the Patriarch's blessing, raised Deacon Lazar Novokreshchenykh to the rank of protodeacon. After Easter Matins, His Grace exchanged the traditional Easter eggs with the parishioners of the cathedral and blessed them; priests in the meantime blessed the kulichi and paskhas in the yard.

In the evening of Easter Sunday, Bishop Pimen conducted Vespers and Matins in the Cathedral of the Descent of the Holy Spirit where, after the service, he blessed the worshippers. Next day (April 26) he celebrated Divine Liturgy in the Protecting Veil Church in the town of Engels. With the Patriarch's blessing, His Grace awarded a kamelaukion to the rector and an epigonation to the second priest. After Liturgy, the archpastor preached on the significance of the words from the Paschal troparion: "Christ has risen from the dead...", and blessed all those present.

On the same day, Bishop Pimen left for Volgograd Region to officiate at Paschal services in churches there.

In the evening, Easter Vespers and Matins were held in St. Nicholas Church in Kamyshin. With the Patriarch's blessing, His Grace raised the rector, Father Ioann Matvienko, to the rank of archpriest. After the service, the bishop exchanged Easter eggs with the parishioners and blessed the latter.

In the morning of Easter Tuesday (April 27), a festive pealing of bells from the Volgograd Cathedral of the Kazan Icon of the Mother of God announced that Divine Liturgy led by Bishop Pimen had started there. The spacious stone edifice was filled with worshippers. His Grace preached on the Resurrection of Christ and blessed the believers. During the repast following the service, the archpastor, the cathedral clergy and other cathedral workers discussed problems of pastoral practice. His Grace noted that the Saratov and Volgograd areas of the diocese enjoyed quite normal ecclesiastical life and thanked the chairman of the church council and clergymen for their active support of the Christian peace movement.

That day, Paschal Vespers was conducted by Bishop Pimen in the Volgograd Church of St. Nikita, the rector of which is Archpriest Nikolai Mozharov, Superintendent Dean of the Volgograd Church District. During Vespers, His Grace awarded an epigonation to the church's second priest. The bishop conducted Paschal Matins in St. Nicholas Prayerhouse in the town of Krasnoslobodsk (across the Volga). In both churches, His Grace exhorted and blessed the congregation.

On Easter Wednesday (April 28), Bishop Pimen officiated at Divine Liturgy in St. Nicholas Prayerhouse in the town of Kalach-on-Don, where His Grace, with the Patriarch's blessing, awarded a pectoral cross to the rector. After the service, to the Paschal pealing of bells the worshippers came up to their archpastor for benediction.

In the evening of that day, His Grace officiated in the Church of St. Michael the Archangel in the village of Raigorod, and on the following day, Easter Thursday (April 29), he celebrated Divine Liturgy in the Protecting Veil Church in the town of Srednyaya Akhtuba. In both churches, amateur choirs sang diligently. His Grace exhorted and blessed the believers. That same day Bishop Pimen visited the memorial obelisk to Soviet soldiers and the Eternal Fire in the Square of the Fallen Warriors situated in the centre of the hero-city of Volgograd. Later in the day His Grace left for Saratov.

On May 4, Tuesday of the second week after Easter, Radonitsa (Paschal commemoration of the dead), Divine Liturgy and the Paschal panikhida were conducted by Bishop Pimen in the Saratov Cathedral of the Descent of the Holy Spirit.

On May 9, the 3rd Sunday after Easter, of the Holy Myrrh-Bearers, His Grace officiated in the Holy Trinity Cathedral. On the occasion of Victory Day he held a panikhida for the warriors who fell in the Great Patriotic War of 1941-1945 and then led a thanksgiving moleben. Bishop Pimen delivered a homily on the significance of the Great Victory and on the world conference of representatives of various religions from many countries of the world which is sponsored by the Russian Orthodox Church and is to be held in Moscow in 1977.

On May 16, the 4th Sunday after Easter, of the Paralytic, His Grace celebrated Divine Liturgy and preached in the Protecting Veil Church in Engels. On the occasion of the 70th birthday of Georgiy Andreevich Nadezhkin, chairman of the church council, the archpastor noted his zealous work for the good of the church and his patriotic activity.

The Diocese of Sverdlovsk. On November 2, 1975, the 19th Sunday after Pentecost, Bishop Kliment of Sverdlovsk and Kurgan came to St. Nicholas Parish in the township of Visim. Archpriest Veniamin Krivonogov, Superintendent Dean of the Second Church District conducted Divine Liturgy; His Grace attended the service in the sanctuary.

On the following day, the eve of the Feast of the Kazan Icon of the Mother of God, Bishop Kliment officiated at All-Night Vigil and on the day of the feast celebrated Divine Liturgy in the Nizhniy Tagil cathedral assisted by a large assembly of the clergy. Before All-Night Vigil, His Grace was greeted at the entrance by the dean, Archpriest Veniamin Krivonogov, and the cathedral clergy.

On the way back to Sverdlovsk, Bishop Kliment inspected the parishes in the towns of Nevyansk and Verkhniy Tagil. His Grace was warmly welco-

med by rectors and parishioners on whom he invoked God's blessing.

On December 8, Bishop Kliment officiated at All-Night Vigil in St. George Church in Sloboda assisted by the rector, Archpriest Viktor Kotelnikov, priests and deacons from the neighbouring parishes; next day, the 20th Sunday after Pentecost, he celebrated Divine Liturgy there. The festal moleben was followed by the singing of "Many Years".

On December 10, the Feast of the Icon of the Mother of God "The Sign", Bishop Kliment conducted Divine Li-

turgy in the above church.

His Grace preached during the services and blessed the worshippers; the rectors thanked their archpastor for visiting the parishes and for his instructions.

The Diocese of Simferopol. On December 28, 1975, the 27th Sunday after Pentecost, of the Holy Forefathers, Archbishop Leontiy of Simferopol and the Crimea celebrated Divine Liturgy (and on the eve officiated at All-Night Vigil) in the Cathedral of the Holy Trinity in Simferopol. At All-Night Vigil a thrice-repeated megalynarion to St. Stephanos was sung on the occasion of his feast day (Archbishop Stephanos the Confessor of Surozh, lived in the Crimea in the 8th century).

On January 14, 1976, the Circumcision of Our Lord and the Feast of St. Basil the Great, Archbishop Leontiy conducted Divine Liturgy in the cathedral. After Liturgy, on behalf of the clergy and parishioners of the cathedral the dean, Archpriest N. Dzichkovsky, cordially congratulated His Grace on the 13th anniversary of his episcopal service; "Many Years" was intoned by Protodeacon Nikolai Bondarenko. Then the worshippers coming up to kiss the cross offered their best wishes to their archpastor.

On February 12, the Feast of the Three Hierarchs—St. Basil the Great, St. Gregory of Nazianzus, and St. John Chrysostom, Archbishop Leontiy officiated in the cathedral where the right-hand chapel is dedicated to the three

hierarchs.

The dean of the cathedral delivered a sermon. After Liturgy, His Grace led

the moleben with the blessing of water and then offered his best wishes to the parishioners on the occasion of their

patronal feast.

On other feast days and Sundays, Archbishop Leontiy officiated and preached in the cathedral. On Sunday evenings, His Grace assisted by the cathedral clergy read the akathistoi to our Lord and the Mother of God.

The Diocese of Tula. Diplomats in Tula for Easter. On April 23, 1976, Good Friday, His Excellency Ulrich Sahm, Ambassador of the Federal Republic of Germany to the USSR, Frau Sahm and party arrived in Tula. In the evening, the high guest attended the Office for the Burial of the Holy Shroud of Our Lord in the Cathedral of All Saints and took part in the procession round the cathedral. The service was led by Metropolitan Yuvenaliy of Tula and Belev.

On April 24, H. E. Ulrich Sahm visited the museum at Yasnaya Polyana and later in the day, St. Nicholas Church in the settlement of Kochaki.

On that same day, His Excellency Dimas Hadjimiltis, Ambassador of Cyprus to the USSR, and his family came to Tula.

Accompanied by Metropolitan Yuvenaliy, the two ambassadors toured the city. They visited the Church of the Twelve Apostles and the All Saints Cathedral where they attended the blessing of the *kulichi*. His Excellency Ulrich Sahm accompanied by His Eminence Yuvenaliy also visited the churches of the Saviour and of St. Dimitrios the Megalomartyr of Salonika.

At 11 p. m. the guests arrived at the All Saints Cathedral for the Paschal services and participated in the procession round the cathedral. After Divine Liturgy, the two ambassadors, their wives and those accompanying them were invited to a Paschal meal in Metropolitan Yuvenaliy's chambers.

In the morning, at the metropolitan's chambers, a farewell breakfast was given in honour of His Excellency Ulrich Sahm after which the German guests

left the city.

On that day Ambassador Dimas Hadjimiltis visited the museum at Yasnaya Polyana. Later in the day he saw

the memorial cemetery and St. Nicholas Church in Kochaki. In the afternoon His Eminence Yuvenaliy gave a dinner

in honour of the guest.

At 6 p. m. H. E. Dimas Hadjimiltis and his family arrived in the cathedral for the Paschal Vespers. After the service, the metropolitan and the ambassador exchanged addresses.

His Excellency Dimas Hadjimiltis

left Tula that evening.

The Diocese of Chernigov. On October 14, 1975, the Feast of the Protecting Veil of the Most Holy Theotokos, Archbishop Antoniy of Chernigov and Nezhin celebrated Divine Liturgy in St. Nicholas Church in the village of Saltykova Devitsa, Kulikovka District. His Grace was joyfully met by the believers and the rector, Father Vitaliy Medved, greeted him with a short address. After Liturgy, the hierarch preached on the significance of prayer to the Mother of God Who manifests through Her holy icons grace and mercy to all those who turn to Her in faith.

On November 9, the 20th Sunday after Pentecost, Archbishop Antoniy celebrated Divine Liturgy in the Chernigov Cathedral of the Resurrection assisted by the cathedral clergy. After Liturgy, His Grace blessed the cathedral which had been repaired thanks to

the efforts of the believers.

On Saturday, December 20, All-Night Vigil and Divine Liturgy on the following day, the 26th Sunday after Pentecost, were conducted by His Grace in the Resurrection Church in the town of Korop, Chernigov Region. Be-

fore Liturgy, the hierarch was ceremonially welcomed by members of the church council; inside the church he was warmly greeted by the rector. Father Nikolai Putrya. His Grace's concelebrants were the oldest clergyman (now retired) Archimandrite Yuvenaliv Medvedev (in schema—Feofan), the rector of the church and other priests and deacons. The choir sang prayerfully and devoutly. During the service, with the archbishop's blessing, a sermon was preached by Archpriest Ioann Fesik of the Resurrection Cathedral. On that same day, His Grace visited Archimandrite Yuvenaliy (who is 95) in his cell.

In the early morning of January 7, 1976, Christmas Day, Archbishop Antoniy celebrated Divine Liturgy in the Resurrection Cathedral during which he ordained Deacon Viktor Gorobovets of the cathedral to the priesthood to serve

in one of the parishes.

On January 11, the 29th Sunday after Pentecost, His Grace officiated at Divine Liturgy in St. Nicholas Church in the village of Zhukovka, Kulikovka District. In the porch, the hierarch was warmly greeted by members of the church council; inside the church, the rector, Archpriest Mikhail Glushko, delivered a welcoming address.

On January 14, the Circumcision of the Lord and the Feast of St. Basil the Great, Archbishop Antoniy celebrated Divine Liturgy (and on the eve officiated at All-Night Vigil) in St. Basil Church in Nezhin. A festal procession was held round the church on the oc-

casion of the patronal feast.



### HOMILY

Delivered by Metropolitan NIKODIM of Leningrad and Novgorod After Vespers on April 27, 1976, Easter Tuesday, in the Holy Trinity Cathedral of St. Aleksandr Nevsky Lavra

O come, let us sing unto the Lord (Ps. 95. 1)

### CHRIST IS RISEN!



early beloved fathers, brothers and sisters, during the course of the past few weeks we have been striving to keep our fast and preserve

our faith, conquering sin and holding steadfast until the longed-for feast of Easter.

And now at this joyful season we venerate the Cross of Christ and sing the praises of the Resurrection of our Saviour

Every feast of Holy Church brings us spiritual joy and instils into us firm hope for life eternal. This is especially and wholly true of the radiant Pascha of the Lord. According to the perfection of our faith, we receive joy, light and love from the Giver of Life, and a new life begins in righteousness, peace

and joy in the Holy Spirit.

On this consecrated and holy day, the Feast of feasts and Celebration of celebrations, we greet each other with the Paschal Kiss, and in this Easter week our hearts rejoice with a gladness that is most natural and founded: for if we rejoice when our dear ones arise from their bed of sickness, why, today the Saviour of the World, the Saviour of each one of us, has risen from the grave! If we celebrate when we make some acquisition that is valuable in earthly terms, why, today the Risen Lord has returned us the glory of being the sons of God, which was lost in Adam, and opened for us the way to immortality! And if we usually congratulate each other when we have escaped danger, why, today we have

been freed from Death and Corruption! Therefore on "this day which the Lord hath made; we will rejoice and be

glad."

It might have seemed that on Golgotha justice was totally trampled, destroyed; but in fact it was there that it found restoration through the love of God, which knows no bounds or limits, for the Righteous suffered for the sake of sinners and the Innocent shed His blood to free the guilty from their crime and its consequences. It might have seemed that in the tomb of the Lord were also buried all hopes of humanity for salvation from Death; but in fact it was immortality that was established there for ever.

And now the Cross of Christ stands before us in all the radiance of glory, the Cross upon which evil and the sins of man were crucified together with the Lord. This Cross was the altar upon which the Sacrifice was offered for the whole world, and the Heavenly Father accepted this Sacrifice, the Lamb of God, Who took upon Himself the sins of the world. And that is why worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing (Rev. 5. 12). After this, what can shake our faith if Death and Hell could not destroy it in the person of the God-Man? I know whom I have believed, as St. Paul once put it, and am persuaded that he is able to keep that which I have committed unto him against that day (2 Tim. 1. 12) that is, Judgement Day and resurrection.

Our Lord Jesus Christ is our Only Redeemer, Who reconciled us and the whole of humanity with God, and there is no other way in which we can thank Him except by our faith and by a life which is worthy of it. Man's first step towards his salvation lies in the joy of freedom from the weight of his sins, after which follows the long approach to Christ, carrying our cross together with Him and mindful that His yoke is good and His burden light. The Lord came down to earth to awaken man's thirst for truth, goodness and justice, and at the same time to prompt man to acquire them through his own efforts, for He has said: The kingdom of God is within you (Lk. 17. 21).

It is impossible to bring about man's rebirth through faith alone; the whole man must be made anew, and the triumph of good over sin must come about within him and is as essential as the Christian life which will implement

this victory.

The Life of our Lord Jesus Christ as the Son of Man in the flesh which He took on ended with His Death on the Death could not destroy Him Who is Himself the Source and Bearer of Life. The earthly flesh of the Saviour which had died was restored for a new life of glory by the Divinity coinherent with it within Him, and the corrupt became incorruptible and immortal. The Saviour of the World united in His flesh the whole of humanity, one with Him in His bodily nature, which is why His Resurrection from the dead contains within it the resurrection of all men: For as in Adam all die, even so in Christ shall all be made alive (1 Cor. 15. 22).

But the resurrection from the dead is not simply a matter of the glorification of human flesh by the Lord. Resurrected and renewed, it rises to Heaven and is mystically drawn within the life of the Trihypostatic God. Through this glorification of human nature in the God-Man, the New Adam, to our reason, man is inaccessible granted incomparably more than he had in the first Adam. In the Adam there was the promise of immortality while in the New Adam, this promise was carried out. At the moment chosen by Divine Providence the corrupt will become incorrupt and through divine omnipotence man will rise from the dead in the incorrupt beauty of an immortal body, rise to the resurrection not only of the individual but of a new world, where evil will finally be banished from life and will lose all possibility of obstructing the development of men striving to be like God. This life. up until then incontemplable for men, becomes possible through the life-giving action of the Holy Spirit, sent into the world by the Son of God, the New Adam, the Son of Man, and the Godglorification Man. Only after His through the Resurrection and the Ascension is the All-Holy Spirit sent down to those who believe in the Son of God to quicken them for the new life of grace that is now instituted. As John Chrysostom puts it, we are freed from slavery by the Holy Spirit and called to freedom, we are adopted by the Father and created anew, as it were, to cast off the heavy and stenchy burden of sin... and in the Church we receive from the Holy Spirit all the other things that usually adorn soul. \*

In Christ, all humanity which has been saved is one great organism, the members of which are slowly healing and being restored in grace and which will one day shine forth in its full glory. And we see how humanity, bearing in the person of Christ the Divine Life through the presence of the Holy Spirit of God, is joined in the Church, which is the vine whose every branch is fed with the sap of Christ. In it the Christian comes to partake of eternal life, for the Spirit of God, emanating from the Father and abiding in the Son, rests in the Church, bringing life and inspiration to this organism, and through the faith and love of those who are saved in the Risen Christ and through their thirst for personal spiritual rebirth they retain their life-force in Christ.

Just as the Holy Spirit descended upon the Apostles, He descends in answer to their prayer upon those who believe in Christ, through the medium of the pastors of the Church who are the successors of Christ's Apostles, giving

<sup>\*</sup> See St. John Chrysostom, Tvoreniya (Works), Vol. 2, bk. 1, p. 507.

Christians all the good things they need to nurture the Kingdom of God and eternal life within their spiritual and bodily nature.

The Kingdom of God is like leaven within the human soul, under the influence of which the Old Man gradually dies away together with his sins and the New Man is restored and reborn.

The Church is both visible and invisible. She will end her earthly journey and existence when this visible world comes to an end in time. Then the whole of the Church of God will start a new life in the fullness of all the divine promises, in incorruptible and eternal glory and gladness, when a new Heaven and a new Earth receive the resurrection of all creation.

In the Divine Revelation the Church is depicted as the Bride of the Lamb. Through the power of the Holy Spirit the Bride of the Lamb washes her garments in His Sacrificial Blood (Rev. 7. 16). When all those who are faithful to Christ are written in the Lamb's book of life (Rev. 21. 27), then the Bride of the Lamb will be allowed to be arrayed in fine linen, clean and white: for the white linen is the righteousness of saints (Rev. 19.8).

In this way the Kingdom of grace on earth, the Church of Christ, becomes the eternal Kingdom of God, and the heirs of this Kingdom, adopted as sons by God the Father in Christ, become the people of God in the full sense of

the word.

Beloved fathers, brothers and sisters, as we celebrate the holy days of the Lord's Pascha, each one of us might ask himself a question: How do we approach the Risen Saviour? How can we show our love for Him? If ye love me, keep my commandments, as He Himself says to us, he that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him (Jn. 14. 15, 21). And this is true love, where the implementation of the Gospel law establishes within the heart and soul of man an inner equilibrium, a source of peace and gladness.

To celebrate worthily the Pascha of the Saviour we must heed and fulfil the words of the Apostle Paul: Purge out therefore the old leaven.... For even

Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (1 Cor. 5. 7, 8).

And we must forever forgive all those who hurt us or bring us ill for the sake of the Risen Christ, for from His tomb shone forth forgiveness for us, and those who have been treated with mercy cannot do other than the same for others: "The Day of Resurrection! Let us be illumined with the solemn Feast! And because of the Resurrection let us forgive all things to those who hate us."

And if we praise Christ our Saviour with only our lips, our partaking in the feast will become mere hypocrisy to shame us: we will be like Pilate's soldiers, who said to the Lord "Hail, King of the Jews!" while hitting and smiting

Him with a reed (Mk. 15. 18).

We will never know completely the most profound mysteries of man, how his soul is resurrected and renewed, but we will recognize a Christian by the life he leads, by his heart, open to good, love, self-sacrifice and faith. If someone amongst us, dearly beloved, has had the misfortune like the Apostle Thomas to find doubt in his faith in the Resurrected Christ, let him also know that Christ calls all of us to Him and His love is unchangeable. And the unprejudiced heart cannot fail to respond to His death for the sake of us all on the Cross. Many cold and hardened hearts have been warmed and continue to be warmed by the fire of the holy love for men of the Crucified and Risen Christ. Who offers Himself for the salvation of the world and of all men in His Own Blood and Death.

And every Christian who, while perfecting his spiritual life, gradually maturing unto the Kingdom of God, enriches not only himself but also those around him, near and far, bringing to human society the spirit of peace, love,

faith and purity.

I turn to you, beloved sons and daughters of Holy Church, at this great season of joy and light, and I "entreat you... to retain the radiance which is upon you now, defending it from all sides, so that now that you have received the abundant grace of the Spirit, you may bear fruit... and be found worthy to take heart and meet the King of Heaven".

We turn to Him in mind and heart at this Paschal spiritual spring with our prayers and our desires: "O Christ, the Pascha most great and most holy! O Wisdom, Word and Power of God! Grant us that we may partake of Thee more perfectly in Thy Kingdom's day, which setteth not". I wish you all,

dearly beloved, a happy and holy Easter. may you preserve the peace within you and establish it on earth, working for the good of your brothers, of others and of the whole nation, and may you all be true Christians and worthy citizens of our country. May grace and peace be with us all, and the mercy and blessing of the Life-Giver, our Lord Jesus Christ, Risen from the tomb, indeed risen from the dead, be upon us! Amen.

## The Sacrament of Penance

n the early Church the Sacrament of Baptism was preceded by that of Penance, to heal and liberate man from sin and from its dire consequences.

When, on the day of Pentecost, St. Peter was asked by those to whom he preached, What shall we do?, he replied: Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2. 38). With these words he called them to immerse themselves in faith in Christ as the Son of God and to repent of their sins against God, thus preparing themselves for the Sacrament of Baptism of which an integral part was Penance.

In the writings of the Apostolic Fathers (for instance, in the epistles of the Apostle Barnabas), instructions are given on Penance in preparation for Baptism. Penance was obligatory for all those who wished to enter the Church of Christ.

In the early Church it was, however, a sacrament in its own right and not merely a part of Baptism. It was received by those who had already been baptized but whose consciences felt the need from time to time of being cleansed from their sins and receiving grace to aid them in their further struggle against evil. In the book the Shepherd, Hermas asks the Angel: "Lord, I have heard from some teachers that there is no other repentance than when we went down into the water and our previous

sins were remitted." The Angel replies that although he who has had his sins remitted at Baptism should sin no more, "men are weak and can fall through the promptings of the devil. For this reason the Lord instituted Penance".

"We must all repent," says Simeon of Thessalonica, "laymen and monks, deacons, priests and bishops, and no one should avoid repentance, for we have all sinned and all continue to sin, and we must all repent" (Razgovor o sviashchennodeistviyakh i tainstvakh Tserkvi—On the Rites and Sacraments of the Church, Vol. 2, p. 315).

The Orthodox Church teaches that every sin (and not only grievous sin) estranges man from God and His Holy Church. For this reason in the Sacrament of Penance before the priest pronounces the words of remittance he says the prayer: "Reconcile and unite him unto Thy Holy Church in Jesus Christ our Lord."

The Church also calls Penance a second baptism.

In an admonition addressed to the penitent the confessor says: "From all these things thou must henceforth abstain, for thou art being baptized in a second baptism according to the Christian sacrament" (*ibid*, p. 316).

However many times we receive the Sacrament of Penance, it is always a door leading us into the Church of Christ, the Kingdom of God.

The Sacrament of Penance, as St. Isaac Syrus puts it, is given to us as grace upon grace, it is a second rebirth from God (Slova podvizhnicheskie—

Ascetic Homilies, Sergiev Posad, 1911,

p. 390).

That is why before the beginning of Lent the Church calls upon God in the name of her children with the following words: "Open for me the doors of repentance, O Life-Giver, for my spirit rises toward Thy holy temple; the temple of my body is defiled, but as Thou art merciful, cleanse me with Thy beneficent mercy."

### The Stages of Repentance

There are three aspects to the Sacrament of Penance, as there are to any Sacrament: its moral and psychological aspect, its grace-bestowing action and its didactic function.

The thirst for another and a better life is the psychological factor giving rise to the desire to repent that makes

itself felt in the soul of man.

The Greek word metanoia (repentance) means not only the awareness of one's sinfulness but also that change in attitude towards God, man itself which is the foundation for repentance and reform.

In the life of the spirit, however, "stubbornness in sin" (Bishop Feofan the Recluse), cold indifference, the loss of contact with God and alienation from others all leave a heavy mark upon us.

The way to return to God and our spiritual regeneration should with a return to our inner world. "Turn to yourself, O man... may the road to all life be renewed within you" (September 13, Stikheron on the Lauds).

In the Parable of the Prodigal Son this state is expressed in the words: when he came to himself (Lk. 15. 17).

"Enter into yourself," says St. Ephraem Syrus, "and turn to the Lord with all your heart" (Tvoreniyα—Works, Pt. 5, 2nd ed., p. 171).

The first step in repentance, and by the same token of the renewal of the human soul, is taken when we enter the innermost temple of our soul. When he enters, says St. Simeon the New Theologian, he sees the terrible state of things within himself and feels in what a state of sickness, darkness and suffering his soul is languishing (Tvoreniya—Works, Vol. I, p. 65). The urgent necessity of union with God will be revealed to his inner gaze, and this in its turn will lead to the establishment of spiritual links with others. Honest and well-meaning relationships with others draws man closer to God (see 1 Jn. 4. 20).

In the Lord's Prayer the forgiving of trespasses by the Lord is made dependent upon our forgiving those that trespass against us (Mt. 6, 12). We must be guided by the words of the Saviour: Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift... first be reconciled to thy brother, and then come and offer thy gift (Mt. 5. 23-24). To Peter's question How oft shall my brother sin against me, and I forgive him? till seven times?, Christ answered, Until seventy times (Mt. 18. 21-22), that is to say that we must forgive every time.

Forgiving each other our sins and making peace with our fellowmen is the most vital and important of all commandments for Christians, especially before the Sacraments of Penance

and Holy Communion \*.

We may not bring our sacrifice to the temple without having made our peace with friends and relatives, distant and close alike, as behested by our Lord Jesus Christ. It is hard to forgive but it is even harder to ask forgiveness, especially for the proud. If they forgive others and make their peace with them, it is usually in word only, so as to escape censure. For this reason we must all make a great effort to put ourselves in a frame of mind conducive to sincere reconciliation.

Reconciliation, i. e. mutual forgiveness, is the second step in the process of repentance.

Penitence is usually felt as a result of the action of God's grace, as we see from the Parable of the Prodigal Son. The soul is softened, and to our inner gaze is revealed the darkness of passions which, like the whirlwind, hinder us from seeing what is truth, goodness and blessedness and cast us into evil ways (Inoki Kallist i Ignatiy—the

<sup>\*</sup> The Orthodox Church devotes the last Sunday before Lent to the rite of mutual forgiveness and calls it "Forgiveness Sunday".

Monks Callistus and Ingnatius, from

he Philokalia, Vol. V, p. 335).

The awakening of contrition ccompanied by confusion of mind, the varring of thoughts, and the flaring ip of powerful passions, at the same ime by the fear of the Lord and the wareness of our own impotence, our spiitual bankruptcy and our insignificince before God. But blessed is the man who is aware of his impotence, for this knowledge becomes the root and founlation for success in all his good enleavours (Slova podvizhnicheskie preodobnogo Isaaka Sirina—Ascetic Honilies of St. Isaac Syrus, Homily 61, p. 328-329). It is important that we letermine which of the vices that grip our soul is the dominant one: glutony, fornication, moneygrubbing, anger, depression, despair, ambition, or pride? The sight of his ulcerated night bring the sinner to a state of total despair if it were not for the vision which opens up before him of the mage of God, living within him and hirsting to be released. Through this vision hope is born in our soul for the realing help of God, supported by the Divine Grace that is active within it.

Developing and gaining profundity, hese experiences raise the man who repents to the level where he becomes aware of his responsibility for his sins

and of his guilt before God.

But we unexpectedly find the road to sincere contrition obstructed by our habit of self-justification at all times and in everything, explaining away our sins as the result of outside influence, the wrong environment, illness, weakness or the devil's temptations.

Such self-justification and excuses are viewed by the Church as "the de-

vil's promptings".

Sometimes a soul, worn out by this inner struggle, does not find the strength to penetrate farther the road to repentance. And sometimes the opposite happens: the experience of the inner struggle strengthens the feeling of guilt before God and calls forth penitent sorrow, contrition, and sincere grief over our sins.

There are particular difficulties to be met at this new stage of repentance.

Not every man who is sincerely and profoundly repentent can enter into a

protracted review of his sins. Often the soul is overcome with indifference: "Woe unto me, a sinner, for I have defiled myself through thought and deed, and through my hardness of heart I have not a single tear to shed." This also happens when man is horrified at the countless number of his sins, old and new, great and small, open and secret, personal and general, and for which he has neither prayed nor wept, for how many tears it takes to wash them away? The Ancient Patericon relates of Abba Dioskor, who wept unceasingly in his cell. One of his disciples asked him: "What do you weep for?" The starets answered, "I weep for my sins, my son." "But you have no sins, Father!" protested the disciple. The starets replied: "I assure you, my son, that if I could only see my sins, the tears of five men would not be enough to wash them away" (Drevniy Paterik-The Ancient Patericon, Moscow, 1874, p. 46). Some holy men were granted the gift of unceasing tears of repentance, and one of the most outstanding among them was St. Ephraem Syrus, as we see from all his works and especially from "Tearful Prayers for Every Day of the Week" (see Tvoreniya—Works, Pt. 4, p. 19-50).

The contrite vision and awareness of our sins and tears of penitence for them are developed in the soul of the penitent by constant spiritual sobriety and vigilance, frequent Confession and par-

taking of Holy Communion.

The reader may well ask how we can speak of Confession and Communion if we have not yet taken all the steps to repentance. But the fact that we have not achieved unceasing sorrow, sincere grief for our sins and constant tears of contrition should not prevent us on the long journey of our spiritual rebirth from receiving from time to time the Sacraments of Penance and Holy Communion. God, Who sees the innermost heart of each one of us, accepts even the least sorrow, because not a single tear "or any little drop" is hidden from Him.

The Lord sees not only our separate sins, but also our inner state in general. If in our soul are not extinguished our good intentions and desire for God and for moral purity and a true con-

cern for the lives of others, then we, for our strength and support in all these endeavours, can be allowed to receive the Sacraments of Penance and Holy Communion, for "God looks upon good intentions, if they contain the desire to leave evil ways and do good" (Bishop Feofan, O pokayanii, prichashchenii sviatykh Khristovykh tain i ispravlenii zhizni-Repentance, Holy Communion and the Reformed Life, 6th ed., M., 1909, p. 72).

The next step to repentance consists of firm resolve by the sinner to leave his life of sin and "lay the foundations for a better life" in God. Without resolute antagonism and hatred of sin neither the knowledge of our sins, nor the awareness of our guilt, nor even sadness and tears can bring us to true

repentance.

"He who loves his vices," says St. Isaac Syrus, "is bound to be in their thrall and without wishing to he becomes a slave to these vices.... Man cannot get out of the habit of sin until he declares war upon his sins, and cannot receive forgiveness until he has confessed them" (op. cit., Homily p. 358).

The man who has come to hate his sin must not glance backwards and leave a place in his heart for his favourite vice. It is the lack of real hate for sin and of firm resolve to be rid of it that lead many Christians, after they have confessed and been absolved of the sin to commit the same sin again.

On the other hand, a man may return to his previous sin if he has not confessed to a priest of the Church of Christ.

From this stage onwards, the moral and psychological side of repentance is directly linked with its grace-bestowing aspect. For the man who has come to hate his sin and has firmly resolved to start a new life, sin is like a burden weighing down his soul. This experience is expressed in the Psalm with great profundity: ...neither is there any rest in my bones because of my sin. For my iniquities are gone over mine head: as an heavy burden they are too heavy for me (Ps. 38, 3-4).

We cannot be freed from the burden of sin unless we confess our sins be-

fore God and before a priest.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin (Ps. 32. 5).

This need to relieve our soul of them burden of sin is natural for man at the decisive moments of his life, especially at the hour of his death, when often we open our heart to someone

Of course, Confession in the Church, the most important part of the Sacra-ment of Penance, differs radically from a "natural confession" of this sort, for it is a vehicle for the Divine Seer of Hearts Himself: I said, I will confess my transgressions unto the Lord, and He forgave the iniquity of my sin. It is this important moment of repentance that the priest emphasizes when he says before each Confession: "Behold, my child, Christ standeth here invisibly

and receiveth thy confession."

We cannot fail to note his next words, too: "Be not ashamed neither be afraid." These words show the need to feel shame for the sins we have committed, especially for the secret, shameful and particularly dishonourable ones. Our pride is wounded when our sinsare pointed out not only by others, but by our own conscience as well. We usually seek ways to hide our shameful sins from others, and bury them deep in our own conscience. At the same time the shame that we feel is the consequence of the serious spiritual disease that we are concealing.

And yet self-accusation helps us to rid ourselves of the sin of which we are so strongly aware. The words of the priest show that it takes courages and resolve to embark upon self-accusation: "Be not ashamed, neither be afraid, and conceal thou nothing from me... But if thou shalt conceal anything from me, thou shalt have the greater sin. Take heed therefore, lest, having come to a physician, thou depart un-

healed."

He who hides his sin in shame is committing a twofold sin, far worse. However, as Bishop Feofan says, "the more shame and fear we feel, the more salutary the experience will be. When you desire this Sacrament, desire as well maximum shame and fear" (Bihop Feofan, op. cit.). It is this which brings the healing grace through which he man, who repents in sincerity and numility, will be made whole.

The last step in repentance is the rayer for forgiveness addressed to God and for mercy upon our sins, revealed

and confessed.

All the examples of repentance in the Gospels end with a prayer of this type. God, be merciful to me, a sinner, says he publican in the Parable of the Pubican and the Pharisee. Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants, as the Prodigal Son addressed his father on his return. The Good Thief, the depth of whose repentance earned him the blessing of Paradise 'within the hour", addressed the crucified Christ with the prayer: Lord, remember me when thou comest into thy kingdom.

The prayers addressed to God are an expression of the repentant sinner's awareness that he cannot of himself be released or cleansed of the sin which burdens him. Prayer is the link between the subjective and psychological aspect on the one hand, and the objective and grace-bestowing aspect on the other, of the Sacrament of Penance. In the office of Confession, this link is expressed through the fact that the prayer for mercy on the repentant sinner and for his reconciliation with God and the Church is said not by the one

who repents, but by the priest.

Before the Confession starts, he calls himself "but a witness" of the repentant sinner. Now when the Confession is almost finished the priest, as representative of the Church of Christ, addresses God with a prayer for forgiveness and mercy: "O Lord God, the Salvation of Thy servants, gracious, bountiful, and long-suffering, Who repentest \* for our evil deeds, do not desire the death of a sinner, but reform rather that he should turn from his

wickedness and live: Show Thy mercy upon Thy servant... and grant unto him an image of repentance, forgiveness of sins, and deliverance, pardoning his every transgression, whether voluntary or involuntary. Reconcile and unite him unto Thy Holy Church, through Jesus Christ our Lord."

## The Grace-Bestowing Aspect of the Sacrament and Its Administrators

Penance becomes a sacrament only in the Church of Christ, which gives her priests the right to grant to those who repent the grace of the remission of sins. "According to the Church's teaching, without the Sacrament of Penance man's spirit cannot be released from the bondage of sin and from sinful pride; man cannot absolve his own sins, for we have power only to judge ourselves, not to justify; the Church alone has the power to justify men, since within her dwells the plenitude of Christ's Spirit (A. Khomyakov, Tvoreniya—Works, Vol. II, p. 18).

First to administer the Sacrament of Penance was Jesus Christ Himself. He started His public ministry with the call: Repent, for the kingdom of heaven

is at hand (Mt. 4. 17).

To those who came to Him for help and healing He said, "thy sins are forgiven thee", and only then granted them healing and spiritual renewal.

On the day of His Resurrection He appeared to His disciples and said: Peace be unto you... And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (Jn. 20. 21-23).

"And this," as Simeon of Thessalonica says, "continues to this very day. The very same power of the Holy Spirit is made manifest and acts through

the officiating priest."

The grace of the Sacrament of Penance has been bestowed since the time of the Apostles through the imposition of the priest's hands upon the head of the penitent. \*

<sup>\*</sup> One of the mysteries of God's Economy of Salvation is the fact that Christ Himself also "repents for our evil deeds". He repents for us in His infinite mercy, i. e. He brings peace and softens our hardened hearts, preserving them from bitterness, so as to make us capable of communion with God and men.

<sup>\*</sup> In the Apostolic Canons we read: "We receive the sinner after Baptism through the

The way the epitrachelion is laid over the head of the penitent and the priest touches it with his hand in blessing as he recites the Prayer of Absolution dates back to the ancient custom of the laying on of hands (ordination). Through all these actions the penitent receives the grace of the remission of the confessed sins, and is reconciled with the Church, restoring the unity with God that was destroyed by sin.

When we receive this gift of grace in true repentance and a complete confession of all our sins, we are filled with a calm joy and happiness at God's mercy and a feeling of spiritual rene-

wal.

The Sacrament of Penance has been accomplished. The penitent might, however, be puzzled by the priest's words: "Show him an image of penitence, of the forgiveness and remission of sins."

If penitence has been accomplished and he is about to receive absolution, then what is the "image of penitence"

for which the priest prays?

St. Simeon the New Theologian says in "Chapters on Theology and Action" that through repentance the filth of earlier evil deeds is washed away, and that after this cleansing the Holy Spirit comes to the penitent; not simply, but through the power of faith, the disposition and the humility of the sincere penitent. In other words, the gracebestowing gift of forgiveness which is received through the priest's Prayer of Absolution is granted to us according to the faith \*, disposition and humility of the penitent, as a foretaste of the eternal abidance of the soul with its Lord and Master. For this abidance to be realized in the life to come, our penitence must last beyond confession and the receiving of the Holy Sacrament, and last throughout our life.

St. Basil the Great (in his 84th Precept) proposes as a yardstick for the "image of penitence" the penance (epitemia) corresponding to the main sins besetting every man who comes to Confession and with which he will have to

imposition of hands upon him, as one cleansed through repentance. For it is through the imposition of our hands that the faithful receive the Holy Spirit".

\* Complete forgiveness is never granted us because, as St. Isaac Syrus says, "penitence can never be complete" (op. cit., Homily 71, p. 360). continue struggling. And it is in this struggle that we find the "image of penitence" of which the priest prays before the Prayer of Absolution.

Closely connected with the question of the "image of penitence" is that of the penances which the priest imposes on some members of his flock to set them on the right path and contribute to their spiritual growth.

## The Didactic Function of the Sacrament and the Penance

The penance is an educational measures to which the priests of Christ's Church, concerned for the spiritual well-being of their flock, sometimes have recourse to.

In the early Church the rules for penances were extremely strict and penances were imposed for long periods. According to the Nomocanon oathbreakers were excluded from Holy Communion for ten years; for incest—twenty, for fornication—fifteen, for theft—two, and so on.

In our Church penances are rare... They are imposed in exceptional cases upon those faithful who are hardened sinners and upon those penitents who do not inspire the priest with confidence that they will be active and consistent in their continued struggle with the sin which besets them.

It follows that the penance is not a means of punishing the sinner, but a means of healing him and helping him

in his struggle with sin.

In essence the penance is an exercise in devotion which the sinner is obliged to carry out for his own good. Of special benefit is the penance which inculcates fear of God and of sin, and orientates the sinner towards cleansing himself of the filth of sin, which hinders him in the service of God and to others.

One penance can be replaced by another, that is, by one more suitable and salutary. Sometimes it is the penitent himself who asks for the imposition of another, harder penance, thus showing his good will and readiness to reform. In such cases the penance is a particularly stimulating and useful means towards the spiritual renewal of the sinner.

The penance imposed is in ratio to he degree to which the sinner has been ontaminated by his sin. When imposing it the priest shows his compassion and sympathy, for he is not the inner's judge but a servant in the cause of his salvation. His spiritual pover is to help the sinner. The compassionate love of the priest softens the inner's heart, gives him courage and lelps him to a more profound awareness of his sinfulness and of the necesity to fight it.

When a loving and solicitous priest mposes a penance he takes into account not only the type of sin, but both he spiritual state and even the external condition of the sinner (St. Basil the Great's Precepts 34 and 84; cf. ais 3rd Precept and the Homily on the Priesthood of St. John Chrysostom, 2,

b. 26).

According to St. Gregory of Nyssa, he time and duration of the penance re of less importance than the attiude of the sinner who carries it out

(8th Precept).

We know from the *Life* of St. Basil he Great that he found the youth, who had rejected Christ, worthy to partake if the Holy Communion only after forways of penance, so great was the Holy Father's desire to return to the Dosom of the Church a sinner who had allen away. On the other hand, if the inner himself shows great concern for the state of his soul and "repents from the depths of his heart to sin no more, then God will accept him within three days", says St. Pimen the Great see The Ancient Patericon, Moscow, 1914, p. 30).

Penances are imposed for the most langerous sins and vices. The "image of penitence" is imposed to accord with them, too. If, for instance, you nave stolen something, then give away what is yours. If you have been inconinent, abstain from relations with your vife on the proscribed days and accusom yourself to restraint. If you have nsulted or offended anyone, then bless hose who offend you. If you have led a life of drunkenness and debauchery, ast and drink only water. If you have ooked covetously at beautiful women, cease to do so, for it is written: "Leave evil and do good" (see St. John

Chrysostom, 10th Homily on the Gospel According to St. Matthew, pp. 189-190).

St. Basil the Great teaches us the same: If you have cursed, then bless. If you have stolen, return what you stole. If you have indulged in drink, then fast. If you were proud, be humble. If you have envied, desist (see Interpretation of Ps. 32, p. 265).

When he imposes a spiritual penance, the priest gives advice, enjoins and calls the penitent to curb his tongue, to restrain his eyes and ears, and to abstain from overmuch eating drinking. Often the penitent is recommended to learn by heart the main pravers, such as the "Our Father" "King of Heaven", the "Rejoice, O Virgin Mother of God", the Jesus Prayer, the Prayer of the Publican, the Prayer of St. Ephraem Syrus, the Creed, and so on. These are to be used to prevent him from falling into sin again. It is easier to prevent sin than to struggle with it after it has been committed.

### Repentance and Confession at Home

The Sacrament of Penance justifies and regenerates man and together with the Sacrament of Holy Communion brings him into a close union with Christ, reconciling him with the Church and God, reinstating him to the digni-

ty of sonship to God.

All these gifts are granted to the Christian as a result of his long and hard struggle with sin with the help of God's grace. How can the difficulties encountered by the Christian on his spiritual journey be eased, and what will help him to prepare for the Sacrament of Penance and for Confession?

Usually the faithful receive the Sacrament of Penance from time to time in church with the help of a priest. This we may call "church Penance".

But the Christian must also make his daily confession to God, during his night prayers, before going to sleep: after saying his night prayers he must recall the sins of the day and repent wholeheartedly of them before God.

The sins are recited aloud, audibly and solemnly in such a manner as to reflect in the words of the confession the state of the sinner's soul and the desire to tear the sin out by the roots, as it were, and be released from it. Then between the man and his sin stand both his conscience and God Himself, supporting his resolve to free himself from the sin which enslaves him, subjugating his spiritual resources; thus freeing himself in the moment of repentance from the power of sin.

To confess at home every day, when the confession is a private matter between the Christian's conscience and his God, helps man to acquire God's image within himself, teaches him self-control and allows him to suppress and extinguish in time the effect of sinful thoughts and passions upon his soul, making it easier to fight them further.

In this way the struggle with sin brings spiritual culture to man, affecting even his external behaviour.

If, brothers and sisters, we do not make a conscious effort to refrain from coarse and offensive words, if we do not get into the habit of mutual respect, if we do not inculcate into ourselves amiability, patience, kindness and the readiness to help others, it will be difficult to retain this culture amidst the life of the society which surrounds us. If we are in a constant state of spiritual sobriety, we must cut ourselves off from all that contains the temptation of sin, testing and confirming ourselves with constant prayer and a confession to God at the end of each day.

He who has developed the habit of repentance and confession at home, will know when he goes to confess in church what to say to the priest. He knows how to open his soul to God even when the priest is unable to hear his confession personally, which often happens when there are too many people to confess. In such a case the penitent who is well prepared, as he stands in the church in the midst of others who have come to confess, will repent of his sins quietly and directly to God Him-

self, firmly believing that he will be

When he goes to the priest for the Prayer of Absolution, he must be able to tell the latter of sins that beset him most to enable the priest to establish spiritual contact with him in prayer and to receive him into his own heart If all these conditions are observed even imperfectly, the Sacrament of Penance will be valid, even though it demands a personal confession by each pea nitent and the priest's knowledge of his sins, while the sinner who confesses fervently for the beneficen words: "I do forgive and absolve the from all thy sins", for the Lord did no say to us "I condemn you".

The Kingdom of Christ is made mannifest in Christ's Church through the grace of the Holy Spirit, which brings man rebirth into a new life.

This rebirth takes place in the Sacrament of Baptism, when he who is to be baptized rejects evil, is united with Christ and blessed with the water of the Holy Spirit.

Those who have been found worth to receive the Sacrament of Baptism says St. Simeon the New Theologian live a new life, as though they had been resurrected from the dead. Their soul, brought to life, receives the grace of the Holy Spirit as Adam had it bes fore the Fall. Then those who have been baptized are anointed with holy oil... to rest in supernatural redolence Now that they have in this manner been made worthy to become united witl God, they eat of His Body and drin of His Blood, and through the consecrat ted Bread and Wine they become on body and one blood with God, Who was made flesh and sacrificed Himself for us (op. cit., Vol. I, Homily 5, pp. 24-25) Amen.

Archpriest Prof. ALEKSANDR VETELEW

## On the Virtuous Life

n the Name of the Father. and of the Son, and of the Holy Spirit.

St. Paul, addressing Christians with a call to the life

hat is pleasing to God, sends us on ur way with the following words: for we are his [God's] workmanship, reated in Christ Jesus unto vorks, which God hath before ordained hat we should walk in them (Eph. 2.10). Ve must bear witness with vorks, brothers and sisters, to the fulilment of God's will in us. This will s expressed in His commandments, in Holy Scripture and especially in the Gospels (Mt. 5. 16; Lk. 3. 8; Jn. 15. 8). God, Himself the source of all good, vishes that we, too, carrying within urselves as we do the image of God. hould consecrate and elevate this imge by a life of virtue. God has made s in such a way that for man virtue s not something unnatural, but on the ontrary one of the things his soul denands and needs. The opposite is also rue: evil deeds go against the grain f the human conscience. That is why is pleasant to hear yourself called rood and devout, and humiliating to e criticized for your sins and faults. Even while we are still here on earth

firtue is its own reward for those who o good, while vice, even before we go o be judged by God, punishes the siner here on earth through the silent occusations of the voice of his concience. In this sense the virtuous life s greater than any miracle. It makes nan like the angels (Mt. 11. 10), while he lack of it turned even the angels of ight into creatures of darkness (2 Pet. . 4, Jude 1. 6). The value of the indiridual is determined on earth as in Heavn by his good deeds alone. It is his rood deeds which decide the fate ach one of us in the life beyond the grave (Mt. 25. 31-46; 2 Cor. 5. 10; Eph. 8; Rev. 14. 13). And he who fulfils he will of God and His commandments n all things becomes the bearer of God's truth, a man of righteousness and co-heir with Christ (Jn. 14. 21; 2. 26).

There are two things which we have to do for our spiritual salvation. One of them is to rid ourselves of our sins and the other, the continuation of the first, is to practise the virtues so as to

reach perfection in them.

We are obliged to abstain from sin so as to escape the endless torments of Hell. But in order to inherit the Kingdom of God it is not enough merely to be free from sin; we must also acquire the Christian virtues. On this earth, too, the rewards are not for those who have not erred, but for those who have done much in the name of goodness, justice. And more than this, as St. John Chrysostom teaches us: not to do good is already something evil, for it shows that we are lazy, and laziness is the way to evil and the root of all evil (St. John Chrysostom, Tvoreniya—Works, Vol. XI, St. Petersburg, 1905, pp. 137-138).

Let us take an example from everyday life. If man does not work, if he does nothing, even though he is not doing anything immoral, anything to harm those around him (i. e. not stealing or humiliating others) he still deserves censure for being a useless mem-

ber of society.

It is the same in the spiritual life. What doth it profit, my brethren, says St. James, though a man say he hath faith and have not works? can faith save him? And he answers, For as the body without the spirit is dead, so faith without works is dead also (Jas. 2. 14,

Although it is true that without God's help we can do no good of ourselves (Jn. 6. 44; 15. 4. 5), it is in our power to be kind or cruel, to do good or evil. Nobody, neither God, nor the spirits, nor other men, can force us to do good or evil, only we ourselves. They can only prompt us and instruct us, but the final decision and implementation of what they suggest is a matter for our own free will (Archpriest Stefan Kashmensky. Sistematicheskiy svod ucheniya svyatykh ottsov o dushe chelovecheskoy-A Systematization of the Teaching of the Holy Fathers About the Human Soul, Pt. II, Section 4, Vyatka, 1865, p. 206). That is why Christ says to us: The Kingdom of God is within you (Lk. 17. 21). Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you... (Mt. 7. 7).

Of course, it is not easy to be constantly virtuous, and even harder to fulfil all Christ's commandments. But this is what we must strive for and urge ourselves towards, for the Lord has said: ...the kingdom of heaven suffereth violence (won by hard work), and the violent take it by force (Mt. 11. 12).

First and foremost we must fulfil those commandments that are the most essential and necessary for our salvation. As we acquire experience in the basic virtues, we will then be able to go on to the remainder of God's com-

mandments.

Once St. John Climacus was approached by some peasants who complained how hard was the road to salvation, justifying their lack of effort by the cares of family and daily life. The saint answered them that they should do whatever good they could: malign no one... do not steal, lie, or boast to anyone; hate no one; never miss church services; be compassionate to the poor; do not lead others into temptation, and be faithful to your spouses. If they did all this, the holy man said, then they would not be far from the Kingdom of Heaven (St. John Cli-

macus, Lestvitsa-the Ladder, Moscow

1851, p. 11).

To acquire permanence in the habit of virtue and spiritual perfection, the Starets Nikodim of the Holy Mount gives the following practical advice: "Let the Christian strive every morning with due attention to foresee what chances there are likely to be during the course of the day to do some good deed! assuming both his desire and his firm resolve to act thus; and in the evening, let him test himself as td whether he has fulfilled his good intentions and how well he has done so. The next morning, let him renew his intentions and desires with an even greater zeal to carry them out to the end? (The Starets Nikodim of the Holy) Nevidimaya Bran-Hidden Mount. Struggle, Moscow, 1912, p. 160).

Let us do good deeds not only in external acts, but also in our words and thoughts, because first the thought is born in the soul, then it gives rise to the word, and the whole is crowned with the good act. And as we practise doing good, we must not become proud of what we have achieved. We must try to think less of what has already been achieved, and more of the good deeds that still remain to be done in our lives. And let us seek help from the Lord that He strengthen us all in every good work to do his will (Hebr

13. 21). Amen.

Hegumen GEORGIY GRYAZNOW



# Second Meeting of the Representatives of the Russian Orthodox Church and Pax Christi Internationalis

### COMMUNIQUE

The conversations of the Pax Christi Internationalis and the Russian Orthodox Church representatives took place at the Leningrad Theological Academy on April 26-28, 1976, a continuation of the conversations held on November

18-20, 1974, in Vienna.

The delegation of the Pax Christi Internationalis included: His Eminence Bernard Cardinal Alfrink, President of the Pax Christi Internationalis (head of the delegation); His Grace Monsignor Luigi Bettazzi, Bishop of Ivrea, president of the Italian section of Pax Christi; Mr. Carel ter Maat (Netherlands), General Secretary of the Pax Christi Internationalis; the Rev. Professor Jean Raes, S. J. (Belgium), a member of the International Presidium of the Pax Christi Internationalis; Mr. Heinz Tho Risse (FRG), Vice-President of the Pax Christi Internationalis; Dr. Wim Rood (Netherlands), a member of the commission of the Pax Christi Internationalis for maintaining contacts with Eastern Europe.

The Russian Orthodox Church was represented by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and Chairman of the Holy Sy-Unity nod Commission on Christian and Inter-Church Relations (head of the delegation); His Grace Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy; Archpriest Vasiliy Stoikov, professor at the Leningrad Theological Academy and Secretary of the Academic Council; Hieromonk Avgustin Nikitin, lecturer at the Leningrad Theological Academy; Dr. A. S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate, and Prof. A. I. Osipov of the Moscow Theological Academy.

The Russian Orthodox Church played host to the delegation of the Pax Chri-

sti Internationalis.

At the invitation of Metropolitan Nikodim, the Pax Christi Internationalis representatives attended the Easter services in St. Nicholas Cathedral and enjoyed the opportunity of praying in various churches of Leningrad. During one of the evening services, Cardinal Alfrink addressed the congregation with Easter greetings and blessed the

worshippers.

themes of the conversations, agreed upon earlier by both sides and presented in writing, were: (1) "Relations Between Eastern and Western Countries of Europe in Questions of Security and Cooperation, as well as in Cultural and Other Aspects" (the introductory paper by Dr. Jean Klein, a member of the International Presidium of Pax Christi, was read by H. T. Risse; the second report on this theme was delivered by Archpriest Vasiliy Stoikov). (2) "International Questions and Problems, Including Attitude to the Third World" (Bishop Bettazzi, Prof. F. Jean Raes and Prof. A. Osipov). (3) "The Role of Churches and Relations Among Churches—Theological Aspects of Peace" (Dr. W. Rood and Hieromonk Avgustin).

During the conversations, which took place in a fraternal atmosphere, the participants reached agreement on the

following particular points:

(1) The participants in the conversations expressed their agreement with the results of the Conference on Security and Cooperation in Europe as evidenced in the Final Act and voiced their conviction that all the articles of the Final Act were of equal importance and could not be counterposed one to another. The Churches, therefore, should help to realize the recommendations of the Helsinki agreement.

(2) They expressed the hope that the international negotiations for a new economic order would lead to joint steps to alleviate the alarming and aggravating crisis in the developing countries and, in the long run, to reachgreater equity in relations between the industrialized and developing countries. They expressed their opinion that the Churches should regard it as one of their obligations to help satisfy the requirements poor masses in the developing countries, and to contribute to the conscientization of Christians in this respect. This also refers to the need to introduce a new life style and a fresh system of values into relations among men and nations.

(3) In a world which is becoming more and more crowded and where relations between states and peoples are expanding with the growth of mutual dependence upon one another, the Churches also face the task of joining their efforts to achieve greater justice and peace in the world, irrespective of differences in their traditions and conditions of life. To this end they have to come to know one another better, just as they have to develop their common convictions and present to the world an example of fraternal unity and service to all men.

The participants agreed that the fol-

lowing steps should be taken:

(a) to initiate study conferences to explore the following subjects:

— theology of peace in different

traditions;

— human rights in different historical origins and in different social contexts;

(b) the expansion of relations and exchange of information and opinions on questions of common interest;

(c) the Pax Christi Internationalis is to invite representatives of the Russian Orthodox Church for a study conference on European security which is planned for 1977; it will be an opportunity to further the exchange of opinions on this important point;

(d) the Secretariat of the Pax Christi



The Russian Orthodox Church and Pax Christi Internationalis representatives during the conversations held at the Leningrad Theological Academy

Internationalis and the Department of External Church Relations of the Moscow Patriarchate be requested to take the necessary organizational steps to carry out the above-mentioned measures, thereby transforming into a permanent dialogue the relationship between the two sides:

(e) encourage meetings and conferences—willingly agreed to by both sides—between the national sections of Pax Christi and representatives of the Russian Orthodox Church; responsibility for which to be held by the organi-

zers;

(f) the continuation of the conversa-

tions between the steering committees of both sides in 1978 when the delegation of the Russian Orthodox Church will enjoy the hospitality of the Pax Christi Internationalis in Western Europe. The main topics to be considered being disarmament, development, human rights and survival.

After the discussions Metropolitan Nikodim gave a reception in honour of the delegation of the Pax Christi Internationalis at which he and Cardinal Alfrink expressed their deep satisfaction with the results of the meeting and their sincere hope for furthering rela-

tions between the two sides.

## 4th Session of the Commission on Inquiry into Crimes Perpetrated in Chile

The International Commission on Inquiry into Crimes by the Military Junta in Chile held its fourth session in Helsinki from March 29 to 30, 1976,

in the Finlandia Palace.

The Second Minister of Education, Mr. Kalevi Kivista, spoke at the opening session on behalf of the Finnish Government. The commission received a telegram from Mr. Kalevi Sorsa, Foreign Minister of Finland, expressing the Finnish Government's deep concern

over the situation in Chile.

Numerous papers were read by specialists in International Law from various countries, and witnesses testified to the hideous crimes perpetrated by the fascist junta: illegal arrests are still being made in Chile, people are imprisoned and interned in violation of the international convention, others disappear without a trace, and so on. Among the witnesses were a Roman Catholic priest, a pastor of the Evangelical Church of Chile, military men and

civilians, both men and women, former prisoners of the Chilean junta who had been bestially tortured in prisons and concentration camps. As proof a film, which had been taken in Chile, was shown.

The letter addressed to the commission from Bishop Helmut Frenz of the Evangelical Church of Chile, who was exiled from Chile by the junta, was read.

The participants in the session adopted the resultant statement and special appeal to governments which express concern for the frame-up trial being prepared by the junta against Luis Corvalan and other members of the Popular Unity Party. The appeal calls on all men of good will to give energetic support to the Chilean people.

Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, took part in the

session.



## The 5th General Assembly of the World Council of Churches in Nairobi

n our previous essay we gave an overall review of the work carried out by the assembly as a whole and in two of its sections. In this

concluding part we will continue our analysis of the final documents of the remaining sections and share our im-

pressions of the assembly.

While we cannot provide a detailed account of the contents of all the section documents within the framework of this general review, we would like to dwell briefly on the most topical issues discussed, those which, as one might expect, provoked the most lively

One of the most controversial documents discussed at the plenum was the Section III report on the theme, "Seeking Community—the Common Search of Peoples of Different Confessions, Cultures and Ideologies". The first draft of the document obviously suffered from a syncretic approach, bringing Christianity down to the level of other religions, which evoked strong protests from a number of delegates. rightly affirmed the desirability of dialogue with non-Christian religions and ideologies in the sphere of joint service in the cause of world peace and the joint struggle for social and racial justice. However, the dialogue concerning matters of faith, the speakers declared, should be carried out from the viewpoint of evangelization; one should not expect that the God-inspired teachings of Christ will (as affirmed in the first draft) be enriched through contact with representatives of Judaism, Islamism and other religions. After reworking the document the section again presented the report, with substantial changes for the better.

Conclusion. For the beginning see JMP No. 6. 1976, p. 59.

The Section IV report on "Education for Liberation and Community" was considerably reworked and expanded in the course of discussions in the section. and the plenums. It would seem that when the Church considers the matter of the education and formation of the human personality, Christ and only Christ would be taken as the initial and concluding point of any discussion or study, and that achieving the state: of a perfect man, unto the measure of the stature of the fulness of Christ (Eph. 4. 13) would be regarded as the: primary goal in the development of the: individual.

In the Section IV document, however, one searches in vain for even a single point dealing with the spiritual and moral development of the Christian. Many good things are said about: overcoming racial and sexist biases, about introducing ecumenism into the programmes of theological schools,, about the necessity of economizing; means in the training of the clergy,, the influence of local culture on education and upbringing, and, naturally,, about the role the Church should play in combatting illiteracy. But in reading: through this extensive material one feels that for the authors of the document the goals of education in the broadest sense of the word have no connection with everlasting life in Christ, with what is most important, about which Christ Himself said, but one thing is needful (Lk. 10. 42). Prof. A. I. Osipov of the Moscow Theological Academy noted in his speech that the one-sided secularism was the major shortcoming of this document.

Even the composition of the final documents of Section IV and the nature of the amendments introduced reflect the dissatisfaction of many delegates with these documents. An additional report and another series of amendments had to be presented that were practically as lengthy as the document itself. Among others additional points were introduced on the expansion and development of spiritual education. Archbishop Olof Sundby, of the Swedish Lutheran Church, introduced an important amendment. later unanimously accepted, according to which the Section IV document was to be studied and implemented in the context of the Section I document, "Confessing Christ Today". This considerably ameliorated the basic deficiency of the first document—the absense of a Christological and soteriological accent in approaching the problem.

The Section V document, "Structures of Injustice and Struggles for Liberation", while setting forth a list of basic human rights, affirms that ecclesiastical organizations not only fail to play a sufficiently active role in combatting the violation of those rights through oppression, exploitation, racial, religious and other types of discrimination, but in many instances find themselves, consciously or unconsciously, on the side of unjust structures, and even benefit to a certain extent from social systems which in no way answer the spirit and letter of the Gospel.

The report calls on all Churches and all their members to play an active role in the struggle for social justice, for the implementation of basic human rights and points to the Final Act of the Conference on Security and Cooperation in Europe in Helsinki (1975) as an acceptable basis and model for the resolution of this problem, as a document to be fully and unswervingly implemented.

The weakness of the Section V report in dealing with the problems (and, unfortunately, of many other assembly documents), in our opinion, lies in the absence of sufficiently biblical grounding. On reading the document one gets the impression that its authors proceeded primarily from general concepts of humanism in discussing human rights, justice, community among men and other issues of major importance in man's life. They did not rely sufficiently on what Divine Revelation has to say about creation, man's fall, the redemp-

tion and salvation of sinful man by a

loving God.

Certain parts of the additional report presented by Section V which propose and encourage the ordination of women (a question we dealt with earlier) are unsatisfactory from the Orthodox point of view. The document recommends that those Churches which ordain women should implement this practice on all levels of the ecclesiastical hierarchy; it even suggests that "ecumenical considerations" be dispensed with here, meaning, it would seem, the views of the Apostolic Churches, which do not permit the ordination of women to the sacramental priesthood.

A large portion of the Section V report is devoted to the problem of the struggle with racism in its numerous forms and manifestations and expounds the role of the Church in overcoming this sin "against God and against human creatures, our fellowmen". The document declares that Christianity in principle categorically rejects racism; it approves the WCC Programme to Combat Racism and points to the need for Churches to pay particular heed to the situation in South Africa, where

racism has legal forms.

The report of the sixth and last section on "Human Development: the Ambiguity of Power, Technology and Quality of Life" is thematically very closely related to the Section V document and complements it in many respects. The report expounds at length the factors and circumstances conditioning the contradictory nature of technological, economic and social development; it points out the dangers and the calamities that exist and those that could arise out of these contradictions due to the uneven process of development in different countries and different social strata. In its recommendations the section calls on the Churches and their members to take an active part in all aspects of social activity, political and economic development, stimulating progress in the direction of justice, equality and peace. It should be noted that in evaluating the negative phenomena unequal distribution of material goods, exploitation, poverty, hunger, oppression, ignorance—that exist in today's world, the section document focuses almost exclusively on the capitalist countries and, in part, on the Third World, completely ignoring the wealth of experience accumulated by the socialist countries in their struggle against these human ills, including, in some cases, the total eradication of these negative phenomena. Consequently the descriptive part of the report, as well as the recommendations, suffer from a certain one-sidedness and narrowness.

In concluding this review of the assembly's final documents it should be acknowledged that despite the serious shortcomings and inadequacies noted, they reflect the serious work of the assembly on a number of extremely important problems which concern not only the Church and her members, but also mankind as a whole. One might say that the reports of the first two sections represented an important contribution in elaborating the fundamental problem of ecumenism, defining the goals, methods and concrete measures leading to Christian unity; while the rest of the reports, together with certain resolutions on a number of political issues, expressed on the whole, the concern and progressive attitude of the majority of the assembly towards the changes taking place in the world and to the concurrent problems that arise.

In the message addressed to the Most Reverend Edward Scott, WCC Central Committee Moderator, and Dr. Philip Potter, WCC General Secretary, His Holiness Patriarch Pimen and the members of the Holy Synod gave a comprehensive evaluation of the work carried out by the 5th WCC General Assembly (see JMP, 1976, No. 4, pp. 8-16, for the complete text).

In particular it was noted that the 5th General Assembly responded energetically to the most important problems of today: it condemned all forms of racism and decried South African militarism; it raised its voice in support of those who find themselves living under tragic conditions in certain Latin American countries and spoke out decisively against the trampling of human rights in Chile; it finally called for the speediest possible resumption of the Geneva conference in which all interested parties should take part, including the Palestinians, in order to

East settle peacefully the Middle question.

The assembly expressed its approval of the Final Act of the Helsinki Conference, the basic principles of which coincide in many ways with the general Christian understanding of what is required to establish peace, security

and justice in society.

In the resolution, "The International Situation and the Arms Race" the assembly made some valuable suggestions to the new WCC Central Committee: to take measures assuring consultation among the Churches on the problem of disarmament, and to make disarmament one of the WCC's princi-

"We react positively," the message: declares, "to the assembly's desire for the WCC to continue in the post-as-sembly period to help member-Churches participate in the struggle to liberate those who are the victims of poverty, violence, racial injustice, imba-lances of human and natural origin, and estrangement, and for the WCC to continue to be an instrument help-ing Churches to serve the cause of peace and justice through their spiritual and material resources."

The message also points out a num-ber of negative aspects in the work of the assembly. We will not recount them all. Here we would simply like to note: that "at many meetings of the 5th WCC General Assembly in Nairobi, Orthodoxx participants did not always feel a healthy and brotherly attitude surrounding them... All the main reports at the assembly were presented by its Protestant participants, as a result of which the voice of the Orthodox was not heard in the presentation and elaboration of 'Jesusa the assembly's basic theme: Christ Frees and Unites'. This inattentive attitude toward the opinion of Orthodox participants truly troubles us, for we look on the WCC as a community of Churches of the Eastern and Western traditions."

As for the programme of the assembly, it included a number of important organizational questions. Among them we should mention the discussion of the WCC budget (which, incidentally, is not far from being perfect), the adoption of the WCC's new constitution and rules, and, finally, the election of new officials.

The presidium of the WCC, as is known, consists of seven presidents. When they are being elected, regional and, partly, confessional representation are usually taken into account. At the Uppsala assembly the Orthodox president chosen was His Holiness Patriarch German of the Serbian Church. At the 5th Assembly in Nairobi Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, an outstanding hierarch of the Russian Orthodox Church, was among the seven presidents elected to the new presidium.

The 5th Assembly also elected a new central committee consisting of 130 members. Among those chosen were the following representatives of the Russian Orthodox Church: Metropolitan Yuvenaliy of Tula and Belev, Head Department of External of the Church Relations of the Moscow Patriarchate; Archimandrite (now Bishop of Vyborg) Kirill Gundyaev, Rector of the Leningrad Theological Academy and Seminary; Protopresbyter Vitaliy Borovoy, Dean of the Patriarchal Cathedral of the Epiphany; A. S. Buyevsky, Secretary of the Department of External Church Relations, and N. P. Teteryatnikov, a student at the Leningrad Theological Academy. The first meeting of the new central committee was held on December 11, shortly after the close of the assembly. An executive committee was chosen which included Archimandrite Kirill, Rector of the Leningrad Theological Academy.

The business activities of the assembly were accompanied by worship, which, in accord with the style and practices of the majority of delegates, was

primarily Protestant in spirit.

Before the opening of the assembly all the delegates were furnished with special collections of hymns, prayers and offices, some of which were set to music. The prayers (in various languages) were of a general Christian nature and did not, on the whole, arouse objections, but in many cases the music did not induce a prayerful mood with its frivolous melodies and accentuated rhythm. The secular impression was further heightened by the instrumental

accompaniment to this "ecclesiastical music", which resembled secular music more than anything else.

Besides a short prayer at the beginning of each plenary session, accompanied occasionally by the reading of a short passage from Scripture, Eucharistic service was held on Sundays. On December 2 there was a Protestant service with inter-Communion.

The first Orthodox Liturgy was celebrated on Sunday, November 23, by Russian Orthodox Church delegates in the hotel room where Metropolitan Nikodim, the head of the delegation, was residing. During Liturgy most of the delegates received Holy Communion. The following Sunday, Archimandrite Kirill concelebrated Liturgy with Archdeacon Bogdan Soiko in the plenary session hall, while the choir was made up of the remaining delegates. Finally, on December 8, in the same hall, Metropolitan Emilianos of Calabria (Constantinople Patriarchate) concelebrated Divine Liturgy with Protopresbyter Vitaliy Borovoy and Archdeacon Bogdan Soiko for all the assembly's Orthodox delegates, almost all of whom received Holy Communion.

Besides the Orthodox services mentioned above, which were celebrated by Orthodox delegates themselves, Metropolitan Nikodim and many Russian delegates attended the Liturgy conducted by Bishop Gregory of the Alexandrian Patriarchate in a local church on December 7. On behalf of the Russian Orthodox Church delegation, Metropolitan Nikodim presented the church with an altar cross and sacred utensils. Afterwards, at the open-air meeting of Orthodox delegates with local residents, Bishop Makariy of Uman and other representatives of the Greek and Romanian Orthodox Churches addressed the gathering.

On the whole worship was an important organizational element in the work of the assembly. But the above-mentioned modern contrivances, alien to the Orthodox and every traditional Christian worship, destroyed any prayerful mood, evoked embarrassment and even inner protest. We felt this most keenly during the concluding ecumenical service. True, it began with the

## The Development of the World as Theologically Reflected in Nairobi

t the 5th General Assembly of the World Council of Churches in Nairobi matters concerning development were handled by Section VI—

"Human Development: the Ambiguity of Power, Technology and the Quality

of Life".

The Orthodox reader cannot fail to be intrigued by the peculiar conceptions of development that are current in the ecumenical movement. This applies particularly to the attempt to represent them as a form of theology pertinent to relations between the heavenly and earthly worlds (or, in ecumenical parlance, the vertical and the horizontal plane). Our Orthodox reader's interest will be quickened by the fact that, since he lives in a world of new social, economic, political and cultural relations, and since he is helping to build a new social formation, he undoubtedly has his own model of development, based on an awareness of the real possibility of justice in relations between the individual components of development and on belief in Holy Scripture with its eschatological warnings.

One's impression of the theological reflection of the theme of world development is based on a number of assembly documents: (1) the paper presented at the assembly by the Australian scientist Charles Birch entitled "Creation, Technology and Human Survival"; (2)

Given in slightly abridged form — Ed.

the reply to Prof. Birch given by the Japanese theologian Kosuke Koyama (3) the reply to Charles Birch made by Bishop Paul Mar Gregorios Verghese Rector of the Theological Seminary (Syrian Church of the East) at Kottay am, India, entitled "Is There No Balm in Gilead?"; (4) the introductory remarks on the work of Section VI made by the economist and member of the Government Jan Pronk the Indian economist Dr. Samuel Parr and the Swiss official from UNCTAD (the United Nations Confermation) ence on Trade and Development) Paul Bertoud; (5) the report produced by Section VI, and (6) the section's prop posals to the various Churches. Rather than formulate a lengthy statement of his own views, the present writer prop poses to arrange the points in these do cuments that touch on theology under a number of headings and add a few comments.

### 1. God and Creation

In his paper Charles Birch develops the concept of the ecology of God Whose presence and activity are identified with creation (cf. Jn. 1. 1-21) Rom. 8). He declares that science has laid bare the amazing interdependence and unity of the world, but has been unable to cast any light on the vital sacramental and personalistic feature of the existing world—the presence in it of the Creator. But the Churches have

singing of Orthodox hymns and included a reading from Holy Scripture and a sermon, but it ended once again with the singing of artistically and spiritually superficial songs performed in a gay secular manner. Not only was the singing accompanied by totally inappropriate improvised music performed by an ensemble that included electric guitars, percussion and wind instruments and a piano; many of those present (for the most part the younger set) thought it necessary to clap their hands

and tap their feet in time to the ear

splitting music.

The 5th General Assembly came to a close. We left Nairobi with a sense of accomplishment achieved through God's help, especially in the sphere of ecclesiastical work for the world with its urgent needs and requirements. But this feeling was accompanied by regrethat the basic goal of the ecumenical movement—overcoming the confession all differences between Christians and striving for unity in the One, Holy

ared no better in their theology, since, is Birch puts it, they "left hidden the piritual unity that alone gives the physical its meaning". From this he concludes that "what is needed is a fearess pursuit of the meaning of the unity of nature, man and God in the light of both science and a wider ecumenism".

Kosuke Koyama believes that sacranental relations, based on the comnandments, exist between God, manind nature—a nature which he figuratively refers to as the hills (cf. Ps. 121. 1-2). Since He is a God of Love, the Lord tests history slowly (cf. 1 Cor. 1. 25).

Bishop Paul Mar Gregorios Verghese loes not agree that it is possible but higher things on one side until the stomach is filled and the dwelling is neated, since the resulting spiritual imboverishment has an effect on the moulding of the individual, diverting him from correct development. Bishop Paul Mar Gregorios believes that what s needed is a new and deeper understanding of Jesus Christ in His threefold link with us through creation, incarnation and eventual reconstitution. A new science, a new technology and a new economy are also seen to be necesisary.

The report produced by Section VI expresses the view that we must formulate a Christian concept of creation that will retain the personalistic understanding of creation and incorporate the valuable insights into the nature of creation that are provided by modern science. Creation is interpreted in the report as being an excess of God's creative love, an embodiment, or ex-

pression, of the life of the Trinity Itself. The image of the inner life of the Godhead is to be found in the harmony of creation.

The foregoing enables us to draw the following conclusions:

(1) It is undoubtedly necessary to theologically represent the link between the physical and the spiritual in the constructive process of Divine Creation, Providence and Salvation. Nature and every creature sympathize with man, as St. Paul the Apostle tells us. Consequently, there is much to be gained from attempts to identify their true associations, especially with regard to ecological problems.

(2) But the approach to the "God and creation" problem must be a cautious one, particularly when the ideas of pantheism, animism and gnosticism are be-

ing interpreted.

(3) However, the concepts of "God as being in the centre of life", "God in continuous creation", "God as love" and "God as the depth of being" which are current in modern theology cannot fail to be of interest to Orthodox thinkers.

(4) The move towards the scientific cognition of Christian moral concepts is no bad thing in itself. In any case, science can never be viewed in the abstract, and so its use of moral criteria, depending on some ethical quality, is perfectly natural.

(5) It is, however, a rather different matter when people talk of fusing Christian views on God's world with "modern scientific data". Here there are two dangers: firstly, that the Revelation will be reinterpreted as an alle-

Catholic and Apostolic Church, for the sake of which the World Council of Churches was created and exists today—has been relegated to the background in the consciousness of many of our Protestant brethren, who constituted the majority at the assembly and in the ecumenical movement as a whole.

It would seem that the future of the World Council of Churches and its further success depends above all on whether its leadership will find the

right relationship—firstly, between service in the great cause of salvation and service dedicated to meeting urgent secular needs, and, secondly, between the eternally significant truth of Christ and the external, historically conditioned and therefore changing forms in which this truth is proclaimed and penetrates the soul of modern man regardless of his activities or the circumstances under which he lives.

Bishop MIKHAIL of Astrakhan and Enotaevka

gory of modern scientific research; secondly, that scientific data may be dogmatized, even though they are liable to change.

### 2. Creation and Man

When considering the question of the quality of life, Section VI put the emphasis on the nature of man created in the image of God. Man is of supreme value on earth. But his merit, as the section saw it, lies not in achievement or success, but in acceptance by God irrespective of his shortcomings. Men are the custodians of creation and are charged with caring for it. They are the "intermediaries" who are to encourage love, peace, harmony, reconciliation and The fundamental Christian principle of merit calls for faith in God, love for Him and for one's neighbour, and the hope of salvation in Christ through the Holy Spirit.

In all investigations of the interrelations between man and nature two links must, in Birch's view, be made clear: (1) man's right or wrong treatment of nature will result either in the renewal of the earth or in environmental deterioration; (2) the rightness or wrongness of man's treatment of nature depends, in turn, on how he conceives of nature mentally and on how he con-

trols it.

The technocratic view of nature is very widespread. Yet it would be much more legitimate to recognize the fundamental unity and sacramental value of nature and man.

In connection with the interdependence of man and nature, it should be pointed out that the concept of "man" that figures in the documents under review refers not so much to the individual as to human society as a whole. In the general course of mutual relations it is always necessary to see the relations between people in the total human family. It is for this reason that Bishop Paul Mar Gregorios says that science and technology are not neutral. and ethics and religion are not divorced economic, scientific and technological matters. The disruption of these relations gives rise to suffering. Consequently, the report of Section VI goes on to say, society needs restructur-

ing so as to minimize all suffering. So ciety must be renewed so that the world will become more humane. God's del mand for justice must be carried out in order to restore the mutual relations that have broken down. Christians must be the guardians of God's creat tion, ready to help turn despair into hope and to point courageously to the positive opportunities for advancing considerably towards establishing 3 just order and paving the way for the process of development, relying QI. faith, which is the substance of things hoped for, the evidence of things now

seen (Heb. 11. 1).

There is a certain lack of balance in the ecumenical treatment of the theme "Creation and Man". First of all, We are told that the dignity of the Divine Image in man lies not in achievement or success, but only in his acceptance by God; later on, however, the emphasis is placed on human activity, which is inconceivable without achievement and success. The contradiction derives: from the ideas of Reformed theology on the inevitability of human sinfulness and Divine Salvation, as well as from various concepts of the relationship between the Creator, nature and mana From here it is but a short step to the argument between the optimists and the pessimists—the adherents of "technological optimism" and those who favour "limits to growth". To a considerable extent, the Nairobi documents reflect the state of mind of the latter group-despair and fear in the face of human sinfulness and infringement of the laws of nature, which could lead to disaster.

Orthodox participants in the ecumenical dialogue have always opposed the pessimism of ecumenical thoughts for two reasons. (1) Theological: man is created not only in the image, but in the likeness of God as well. The Divine appears particularly in man's ability to cooperate with God in creation, providence, redemption and salvation; the likeness indicates the dynamics of perfection. Both reflect optimism of hope. (2) Understanding of reality in which justice in social, economic, political, cultural, ecological and other relations is of foremost importance. Although by and large he upholds ne pessimistic interpretations, Bishop aul Mar Gregorios did in effect lend upport to the Orthodox viewpoint hen he noted that the "growth limiers" and the "technological optimists" re not necessarily at odds, and that ne complex of problems bearing on ne interaction of man and nature is apable of solution. In opposition to cumenical pessimism. Orthodox belieers maintain that these problems not nly can be solved, but are already beng solved through the cultivation of ublic opinion, international agreehents and cooperation among all men f good will. The reality is conducive o optimism.

### 3. The Sinfulness of the World

Surveying the history of the human pecies, Charles Birch claims that nan's influence on nature has been to-ally negative: through his presence on earth, man is creating a situation in which life can no longer be sustained and is thereby courting disaster both or nature and for himself. Birch regards a society based on the Western way of life as unsustainable. He takes he view that the world itself must be breserved through a change of course on the part of modern civilization.

Kosuke Koyama does not deny that some forms of modern civilization have a "therapeutic" quality, but, on the whole, Western civilization is contradictory and is motivated by the strong arge to reorganize—the demon of de-

struction.

According to Bishop Paul Mar Gregorios, capitalism cultivates greed and aggression and thus gives rise to imperialism and militarism. Although socialism in its many forms (including Western versions of socialist structures) raises other complexes of problems, it is still closer to the Christian ideal of unity, love and self-sacrifice. Western civilization is said to be "un-Christian in spirit" and unsustainable. It is socialism that will alter the course of civilization.

Unfortunately, the organizers of the Nairobi assembly did not bother to invite specialists from the socialist countries, so that their views could be aired. Consequently, we are unable to

cite any of the ideas that are undoubtedly familiar to every member of a socialist society, but which were not injected into the debate on the subject and compared with the views held by Western specialists and representatives from the developing countries.

The root cause of the impending catastrophe is alienation, or sin. Presenting this idea, Bishop Paul Mar Gregorios points to a positive solution of the problem of sin on the Christian and theological plane: Jesus Christ frees us not just of personal sin, but also collective sin as expressed in our present civilization. Charles Birch sees human sin in the fact that, while obeying the biblical instructions to be fruitful and multiply and to have dominion ... over every living thing, man has failed to heed the command to replenish the earth (Gen. 1. 28). Instead of filling creation with virtue, mankind has sabotaged it, contaminated it with the rabid desire to consume, and poisoned it with the excretions of technology.

The report produced by Section VI regards man's alienation from his fellowmen, from nature, from correct development and, ultimately, from God as sin, calling for repentance and the restoration of man's confidence in his own dignity, as well as for faith in the world's Creator and Providence. Various parts of the document allude to the current sinfulness of social practice: structures that intensify poverty and benefit the rich; the exploitation of resources by a small, prosperous minority: militarism, or the production of armaments (the most shameful of tragedies); the consumer conception of development, and so on. As social institutions in alliance with the strong of this world, the Churches, too, are frequently in the grip of worldly sin. The most striking feature of the modern world is that some people starve and are poverty-stricken, while others indulge themselves in over-consumption. are told that the reason for our alienation and the lack of the quality of life lies within ourselves.

Regrettably, none of the views on sin that emerged from the Nairobi discussions had sufficient Biblical corroboration, nor were they properly systematized. Assessments of worldly sin were frequently influenced by political

passions and biased opinions.

For a theological treatment of the problem of sin, one could probably do worse than to cite the well-known passage on antipathy towards the world in the First Epistle of St. John the Divine. The Christian attitude towards the world is composed of two elements. There is the world of sin, which is regarded as a "totality of passions", a world of "evil deeds" and "evil men" (St. John Chrysostom. Interpretation of Eph. 22. 3), described by St. John the Divine as the world of the lust of the flesh (sensuality), the lust of the eyes (covetousness) and the pride of life (egoism) (1 Jn. 2. 16). The Christian is enjoined not to love the world of sin, but to resist it. Yet there is also the world as the creation of God, a world for which He provides, for which the Son of God was made flesh, and which we have inherited so that we may be fruitful, multiply, have dominion and replenish the earth (Gen. 1. 28) with the help of the Holy Spirit, Who prompts the world to develop in goodness. As love becomes the principle and the heart of human existence, ousting the egoistic direction of life, so it relieves man's heart of its threefold worldly lust and directs him to also serve the world in its changes for the better. Without this fundamental frame of mind, it would seem to be impossible to banish the deep-rooted alienation that has placed the world on the brink of catastrophe.

### 4. Attempts to Conquer Sin

Ecumenical thinking relies not on any love-inducing change in mentality, but on external structural changes. Charles Birch says that we should seek to de-develop the rich world and curb the growing power of the strong, and advises the developing countries to devise their own models of development rather than accept those that are currently represented by Western civilization.

If sin is to be conquered, Birch continues, then what is needed is a revolution in people's attitude towards the earth and towards one another.

According to the report issued by

Section VI, it is primarily necessary to combat the worldly sin of today because of the sufferings of the greater part of humanity; this is the source of Christian concern. Sin will be vanquished if the demands of the suffering are satisfied, if ecological problems are solved, if the abuse of power is ended, and if the weak are giver what belongs to them by right of human dignity.

the ecumenical movement the struggle against sin is clearly developing into pure horizontalism. Needless to say, no member of the Russian Orthodox Church will doubt the value of much that has been said as far as the healthy development of the world is Similarly, nearly everyone concerned. will agree that these measures may, help to relieve the outward manifestations of worldly sin. But to refer too this aspect of the debate as theological or, even more so, as vertical is, obviously, not so simple. Moreover, the Utopian naïveté of some of the arguments attests to big hopes, but little competence.

### 5. A Sustainable Society

In ecumenical discussions on the theme "The Church and Society" the question of the sustainable society has already been debated (see our articles "The Church and Society—1974", JMP, No. 11, 1974, p. 44). The issue was further explored in Nairobi. Charles Birch supposes that a sustainable global society can exist so long as it concentrates on people rather than goods and on a growth in quality rather than: quantity. Everyone in this society is to feel confident of his own resources, sense the interdependence of all things, and be responsive to the whole environment and to God. The building of a sustainable society requires rapid and profound changes in science, technology, economics, and social and political structures. A sustainable society need not necessarily be unified, since the life span of a single generation rules out all possibility of achieving unification.

A great deal remains vague in the description of a sustainable society. A Soviet representative who took part in the talks has reason to suppose that

many respects the socialist formaon comes close to the characteristics f such a society, since the ideal of a ommunist society, with its balanced iternal relationships and external nks with nature and space, and with s completely free expression of indiduality in harmonious connection with ociety, would probably satisfy any reamer. Anyone involved in socialist onstruction, however, cannot ignore le desire that shows through Western scussion of the sustainable society to serve certain rights in it for the old der of things, which is becoming only ightly more just, and to disparage the der that is being established in new, cialist conditions. Particularly noteorthy in these attempts to produce ueprints for a sustainable society is e idealization of zero development.

Theological objections could be rais-I here, since the gradual advance toards perfection that the human race as been ordered to accomplish cannot lerate zero progress. But there factical difficulties, too. In this respect liffice it to say that no eternal equilibum can ever exist, if only because nare precludes this possibility by its rthquakes, typhoons, solar radiation, ictuations in the earth's magnetic eld, etc. A sustainable society is early an entity that develops smoothly id fears neither a population explobn nor new technology. Obviously, ren, it is a matter of pumping into e arteries of mankind the fresh blood at will be generated by an improved cio-economic system, a new civilizaon. It is also a question of the worth human self-knowledge and of the rresponding moral conduct of each rson on earth and of society as a nole. It would therefore seem that the oblem of a sustainable society must tackled from within, by stimulating e spirit of life and demanding resnsible behaviour, which in both theory d practice is what occurs in a deveping socialist society.

### 6. The Quality of Life

In ecumenical discussions the quality llife is always opposed to an economindicator, the growth of the national oduct. The first measurement still remains rather vague. Nevertheless, the outward vagueness masks a trend towards subordinating to this new measurement the process of future human

development on earth.

The report of Section VI states that it is not enough for humanity to merely experience God's design; he must also help to carry it out, and in this is the quality of life. It is God's intention that man should possess true freedom and a true community spirit so that he may give himself freely to God and his neighbour. Alienation from one's neighbour, from nature, from space and from God is therefore highly damaging to the quality of life. Since this damage is caused by unjust structures, they must be improved or replaced so as to create circumstances that will help to restore the quality of life and enrich it.

What is needed is a new orientation that will make people more open towards one another, nature and God. The quality of life is thus not just possession, but is mainly the state of being in communion with one's "brothers and sisters", with the natural environment and with the Creator. The socioeconomic aspect of the quality of life refers to the crisis in Western consumer concepts and to the horrifying develop-

ment of egoistic individualism.

The quality of life is, on the whole, inspired by moral and religious criteria. But there is more to it than that. The problems of fundamentally restructuring the world are also involved. Charles Birch maintains in his paper that "we must develop strategies that put pressure on those with resource power, obliging them to use it in the interests of a larger human purpose. I do not know what these strategies will be. I only know that unless we invent them the future of the poor world is bleak". Here a question arises: is it not the case that formulating the concept of the quality of life is an approach towards these new strategies? If belief in the accomplishment of Divine purposes, as they are interpreted in Christianity, is regarded as fundamental and as a constituent of the quality of life, then the recommendation that, for instance, action should be taken to change structures so that they will foster the attainment of the appropriate quality of life appears to be politically ambiguous. Does not it call for a change of structures in countries with predominantly Christian, Moslem,

Hindu or atheist populations?

Realizing the need for an all-embracing and unambiguous definition of the quality of life, a small group of Section VI delegates, consisting of representatives from Great Britain, Japan, Poland and the USSR, produced the following rough draft: "The quality of life is the measurement in human dignity of man's existence in his social, economic, technological and natural environment. It comprises a spiritual and a material aspect, and includes the basic human rights and obligations pertaining to oneself, one's neighbour, the world in general, and space. The fundamental Christian ingredient in the quality of life is belief in God the Creator, the Providence and Saviour of the human race, love for God and one's neighbour, and the hope of salvation in Christ Jesus through the Holy Spirit." Only the second part of this proposal was adopted, and so the global dimension of the definition was lost. When all is said and done, this can be accepted, but in that case each group of mankind must present its own understanding of the quality or style of life. The ecumenical handling of the issue at Nairobi means that it can never be used for any strategies of global significance.

### 7. The God-Man Jesus Christ

The Nairobi theme "Jesus Christ Frees and Unites" was not treated in such a way that the assembly delegates could appreciate the image of Christ the Saviour in all His vitality and plenitude. This can be seen clearly enough from just a few of the views of Christ presented by Section VI. The passage dealing with power says that for us emancipatory power and strength lie in Jesus Christ, Who gives us hope, instils belief and shows us how to overcome the contradictions of power through the Cross and through love. Elsewhere we are told that to be true to Jesus Christ has always meant joining the oppressed in their struggle for liberation. The Churches should be the

instruments of the renovating activitof Christ, Whose strength lies in weakness. The Church's ability to take part in the liberation struggle is based onl on the power of grace from the Cruci fied and Risen Lord. At the end of this section's report we read that Christia witness and service consist of respond ing to Christ's call for us to turn to wards real asceticism. We are also toll that the supreme test of the quality de life on earth is to be found in self-sacr th fice and self-denial, following example of the God-Man Jesus Chris-Clearly, these statements do not full reveal the features of Christ's eternall living presence in the Holy Spirit; the turn Him into a symbol supporting he rizontalism in one way or another. A best, He is reduced to an example to the copied or to a reason for interpreting phenomena in modern human livin in a way that favours the Church's ea ternal mission.

### 8. The Role of the Church

As is stated in the report that emerged from Section VI of the Nairobi Assembly, the World Council of Churche is endeavouring to accomplish its aim of coordinating isolated efforts and take further measures to ensure useff work on development.

The Churches' participation in development differs in accordance with local conditions: in some cases Church will have a decisive role, in others will be limited to cooperation will secular forces, while some Church will only be allowed to exercise the

normal ministry.

The fields to which the recommendations of Section VI assign priority are (1) support for the poorest of the poor rural sectors and migrants from the who are now living in urban slum (2) tackling population problems, is cluding questions of fairness and see

support; (3) education.

The possible methods of Church paticipation in development are: (1) if fluence on governments and public of ganizations at a local level; (2) to direct implementation of developments programmes; (3) action in cooperation with secular organizations on local and international levels, with the representations.

itives of other religions and ideoloies, and so on.

It can thus be seen that the ecumeical movement is considerably extending the role of the Churches in the morem world. It is saying that the "spitual plane" of Church ministry alone insufficient, and that the Churches all Christians should be involved the multitude of ways of life in huan society and, if necessary, be in the anguard of progress.

All this goes beyond the bounds of e theology so far developed in the ussian Orthodox Church, although ere is a precedent for such theologicextensions in the form of irenics, the

leology of peace.

### Conclusion

The most dangerous phenomenon is en, quite rightly, to be the alienation man from himself as a personality real value, from his fellowmen and ciety, and from nature—an alienation at is expressed in individualism and oism. The egoistical essence of man, en one who calls himself a believer. aces the centre of existence in itself. his gives rise to the curious morality nich takes no account of the morality others, and to corresponding action. ie phenomenon of alienation is all e more dangerous for being able to inceal itself behind a sort of collectism. The egoist justifies himself with e phrase "I want to live like everyone se", indicating his reluctance to lange his egoistic nature and forego e mutual guarantee of sin in combn. Egoism can also justify itself rough the rhetoric of necessity, as, r example, when the proliferation of litary-industrial complexes is exained away as being a necessary eans of maintaining employment or the mainstay of the economic stabiy of a particular state or integrated oup of states. The solution of oblems of development means primav turning towards cooperation, nerging from the isolation of egontrism into the fullness of life in the orld—in other words, implementing hat in current political terminology is lled "detente".

Detente must become incorporated into life itself in all its many facets and into the psychology of whole societies and each individual person. Detente is incompatible with lies, demagogy and other negative factors. It must become embodied in political and military detente and in honest cooperation for the good of all in order to resolve the global problems of development through joint mutual support and mutual service.

However, one must not lose touch with reality. The ecumenical movement sometimes evolves schemes which are so remote from existing conditions that they become Utopias, totally divorced from real life. Such schemes are even more unrealistic if it is a question of new wine being poured into old skins. Anyone who tries to prove, for instance, that unfair structures can be radically altered while retaining elements of private enterprises or that prosperity for the developing world can be attained without the development of modern technology is trying to prove either too much or too little. The reality of the uncontrolled development of technology, especially for military purposes, the pollution of the environment, the growth of world population without adequate social and economic provision, and other factors are undoubtedly alarming. But even more dangerous is the fact that attempts by progressive forces to rectify the world situation, and rational proposals put forward by the socialist countries, which are developing completely new foundations, often meet with fierce resistance or, at best, with indifference. How, for example, is one to explain why the report of Section VI and other documents from Nairobi omit to give any sufficiently full appraisal of the Conference on Security and Cooperation in Europe? What tendency is responsible for the excessive emphasis placed on the Christian faith as an extraordinary right and as the element in world development? was not a single specialist on the problems of development from any socialist country allowed to speak at the WCC assembly? Why, too, was it so difficult or even impossible for delegates representing Churches in socialist countries to obtain a hearing at the assembly?

The answers to these and many other questions arising from the Nairobi assembly would all seem to point in the same direction: certain members of the ecumenical movement still fear reality and are still trying to think in terms of

old categories.

The service to humanity and the world in their development and progress towards perfection that is performed by Christians and by the Churches is, without doubt, one of the main areas of Christian concern. However, it would be a fundamental error on the part of the World Council of Churches to accept responsibility for forming some kind of ideology in opposition to other ideologies, thereby repeating the historical mistake of secularizing the Church and Christianity. The Church should not be a political or socio-economic force. Christ enjoins us to concentrate in our hearts the moral force that appears as "weakness" in the eyes of this world, but is in fact commensurate with the Kingdom of Heaven—the force that is capable of moving mountains through imperceptible impulses. How this force, this inner power over oneself and over what is happening in the outside world, is to be gained and concentrated is a problem that is both deep and not always properly tackled; what is certain, though, is that the force manifests itself in the service of self-sacrifice.

It is from this that the theological

reflection of world development and on the participation of Christians in it is

Theological associations can be established at any point of contact with worldly affairs; the problem is to see that worldly affairs should not be represented as theological matters. Unfor tunately, the ecumenical movement must be censured for developing theology that cannot always be taken as such. This applies to horizontalism where service is sometimes understood in the doctrinal sense and is dogmatize ed. Consequently, Orthodox members of the ecumenical movement are confronted with the task of making a gee nuine theological contribution toward the understanding of problems affect ing the theology of development.

It would, however, be wrong to conclude that there is no benefit to be derived from the ecumenical work carrier out at Nairobi. The conclusion that should be drawn concerns the need the look to one's own Christian perfections that each of us may make straight paths for our own feet, lest that which is lame be turned out of the way; but let it rather be healed (Heb. 12. 13). The Christian quality of life, which ware all seeking, demands that each ous should give responsible service in truly Christian vocation, state of minimum.

and bold enterprise.

Prof. NIKOLAI ZABOLOTSKI

## Meeting of the Executive Committee of the European Baptist Federation

meeting of the Executive Committee of the European Baptist Federation (EBF) took place in Moscow from March 25 to 27. The federa-

on has a current membership of aproximately 1,200,000 Baptists in 26

luropean countries.

Members of the Executive Committee sued a communique summarizing the esults of their work in Moscow and lapping out their tasks for the future. he communique reflects Baptist plans or spiritual regeneration, as well as roblems concerning contemporary lankind as a whole. The communique lates that Baptists give support in heir prayers to every effort to create new climate of good relationship etween countries and to avoid a situaon that could produce conflict now or h the future.

A great deal of attention was devoted prospects for peaceful development Europe. The participants in the leeting gave their thanks unto God hd support for events leading to the insolidation of peaceful coexistence hd to constructive cooperation beveen European countries with differg social and political systems. They articularly emphasized the significnce of the signing of the Final Act of le Conference on Security and Coberation in Europe held in Helsinki, hd gave their thanks unto the Lord or the new atmosphere of peace and iendship in Europe.

In a special section in the communiie, the participants expressed favour r the idea, advanced by Soviet religiis associations, of convening an interational conference of religious reprentatives in 1977 in the Soviet Union r the purpose of discussing today's sks in the service of peacemaking, e. establishing a stable peace, disarament, and just relations among na-

On March 26, a press conference was ld in the Moscow headquarters of the II-Union Council of Evangelical Chris-(AUCECB), in which an Baptists

K. M. Komarov, an associate editor of the magazine The Journal of the Moscow Patriarchate, participated. ing the press conference, the President of the EBF Council and General Secretary of the AUCECB, A. M. Bychkov, presented the members of the Executive Committee, read out the text of the communique, and noted that the Committee's work had proceeded in an atmosphere of mutual understanding and

agreement.

The General Secretary of the EBF, Dr. Gerhard Klaas, then informed the journalists of the federation's aims and tasks and expressed deep satisfaction at the fact that the Executive Committee had held its meeting in a socialist country—for the first time in the federation's history. According to Dr. Klaas, this was an event of great importance. On the basis of several visits to the Soviet Union and a firsthand knowledge of Soviet religious life, Dr. Klaas noted that the Churches here are active and vital. These Churches are spiritually active, he remarked, and the Baptists revere them. Touching on today's international situation, Klaas expressed himself optimistically saying that the cold war era now being over the people in the East and West must learn to understand each other and to live and work together for a new world based on justice and trust. He said further that a stable peace cannot be achieved by force of arms or by war and that the Baptists are taking an active part in peacemaking.

In reply to a question on how the Executive Committee members evaluated the above Churches' initiative to hold an international conference of religious representatives, Knud Vumpelman, EBF Vice-President and General Sècretary of the Baptist Union of Denmark, stressed that it was up to the Churches to do everything possible to improve relations among nations. Each Church has the right, depending on the given circumstances, to find her own means of alleviating international tension and achieving peace. The forthcom-

## Journalists Meet in Eisenach

session of the Ecumenical Working Group on Information in Europe, an organization of Christian journalists founded in Paris in 1953, was held from April 27 to 30, 1976, in Heinsteinhaus in Eisenach at the invitation of the leaders of the Federation of Evangelical Churches in the German Democratic Republic. More than 60 representatives of the religious press—Orthodox, Baptist, Lutheran, Reformist, Catholic, Old Catholic, and Methodist—came from 14 European

The Russian Orthodox Church delegation was made up of Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate (head of the delegation), Archpriest Mikhail Turchin, editor of the journal of the Central European Exarchate in Berlin, Stimme der Orthodoxie, and Konstantin Komarov, head of the ecumenical section, The Journal of the Moscow Patriarchate.

The journal of the All-Union Council of Evangelic Christian Baptists, the *Bratsky Vestnik*, was represented by its editor-in-chief, V. G. Kulikov.

its editor-in-chief, V. G. Kulikov.

Participants in the meeting had as their main theme of discussion: "The

Church Under Socialism".

The meeting was opened by Günter Lorenz, editor-in-chief of the journal Evangelische Pressedienst in DDR.

Then Bishop Dr. Ingo Bräcklein of the Land Church of Thuringia made a welcoming speech in which he discussed the life of the Church in socialist states and the responsibility of each and every Christian to help build the new society.

The main speech at the meeting was delivered by Hans Wolfgang Hässler Chairman of the Ecumenical Working Group on Information in Europe, and editor-in-chief of Evangelische Presse dienst in Frankfurt am Main (FRG) He emphasized that the purpose of the meeting was to realize and make more tangible the exchange of opinion and publications on the basis of contacts between Churches and personal meet ings. He stressed the significance of the meeting of Christian journalists from Eastern and Western European countries in Eisenach, a meeting held in the spirit of the Final Act of the Hell sinki Conference on Security and Con operation in Europe.

The Rev. Dr. André Appel, President of the Evangelical Church of the Augssburg Confession in Alsace-Lorrain (France) and President of the Confection of European Churches, spoke at the meeting about the concern of the European Churches for joint work and mutual understanding. The Churches of Europe, he said, must work for mutual contacts for the sake of mankind future, which must be safe from the

ing international conference of religious representatives will serve the same purpose. We wholeheartedly support, he said, the Final Act of the Helsinki Conference on Security and Cooperation in Europe.

Questions relating to peace and justice, Mr. Vumpelman continued, have universal Christian significance. In Denmark, it is the concern of the Ecumenical Council of Danish Churches and a special committee on international affairs

al affairs.

David Russell, General Secretary of the Baptist Union of Great Britain, pointed out the value of the initiative to convene an international religious conference. This would be an important conference in the cause of peace, justice, and disarmament, he emphasized and then expressed his wish that peace and justice would reign in every country of the world. He noted that the Helsin ki Final Act was, on the whole, favourably received by European Baptists.

Kristina Ruden, President of the European Union of Baptist Women, also made a statement during the press conference speaking of her union's activity and of the contribution made by European women, since the 1948 congressin England, to the struggle for peace



Heinsteinhaus, in Eisenach, which was the venue for the journalists' meeting

areat of atomic warfare. We must give all confidence to the Helsinki agreements he asserted.

Detailed information of ecclesiastical fe in socialist societies was given in the reports of Bishop Dr. Albert Shönderr, President of the Federation of vangelical Churches in the GDR, the ev. Hans Zimmer, Secretary of the tudent Church Union—who spoke bout the present-day Christian compunity—and Dr. König, a member of the onference of Evangelical Church lea-

ders in the GDR—whose talk was on "Christian Life in Socialist Society".

Socio-ecclesiastical problems were given a lively, interesting discussion at the plenary sessions and in the two working groups: (1) World events in the religious press, and (2) the Church in the secular press.

At the plenary session, each of the groups presented reports on the work done. The chairmen pointed to the necessity for the religious press to highlight the major problems facing

stice, mutual understanding and iendship among nations.

After the press conference, members the Executive Committee, as well as . E. Francis A. Dennis, the Liberian mbassador to the USSR, and guests tended a solemn service of baptism erformed by the AUCECB Vice-Chairan, the Rev. M. Ya. Zhidkov. Many reign guests offered their congratulators to the assembled devout. The loir demonstrated their artistry in intrpreting liturgical music. On parting, e cordial hosts presented their guests ith flowers.

The events of these days have borne

witness not only to the spirit of Christian ecumenical brotherhood, but also to the fact that, as Dr. Klass aptly remarked at the press conference, quoting the Rev. Martin Luther King: the planet Earth is a home intended for children of the whole world, and the great family of mankind must live together in it. Speaking for ourselves, we wish that the efforts of all Christians and men of good will in this one, universal home shared by the consanguineous family of mankind (Acts 17. 26) be rewarded by peace, joy, happiness, and life in abundance (Jn. 10. 10).

KONSTANTIN KOMAROV

mankind, to be a press of conscience. A great deal of attention was devoted to journalistic methods of work, cooperation between journalists, exchanges of information, and perfecting Christian communication.

Morning prayers were read daily in a chapel near Heinsteinhaus. One of the morning services was conducted by Archbishop Pitirim, who spoke in his sermon of the tasks and responsibilities of Christian journalists in the service of their Churches and to contemporary mankind.

Between sessions, the participants

in the meeting went sightseeing.

In the evening of April 28, the GDR State Secretary for Religious Affairs, Hans Seigewasser, gave a reception in honour of the delegates at which speeches were made by the Mayor of Eisenach, Bishop Dr. Ingo Bräcklein of Thuringia; Archbishop Pitirim of Volokolamsk; Hans Wolfgang Hässler, Chairman of the Ecumenical Working Group on Information in Europe, Hans Seigewasser, and others.

On the following day the delegates summed up their work and fixed their next meeting for September 1977.

The sessions were held in a spirit of Christian brotherhood and mutual understanding, and in a businesslike

The delegates expressed their gratitude to the hosts of the meeting, and cordial wishes were addressed to the Russian Orthodox Church. It was pointed out that this was the first time an archbishop-journalist representing the Russian Orthodox Church had taken part in such a meeting, and his presence was highly esteemed, as were all contacts with the Russian and other Orthodox Churches.

On April 30, all the delegates went on an excursion to Arnstadt, where they visited Marienstift, an Evangelical hospital for handicapped children. The hospital director, Kirchenrat Heinrich Währ, and his assistants acquainted the visitors with the life of the children at the hospital and with the type of training they received there. Archbishop Pitirim said a few words of thanks and good wishes for the future on behalf of his journalist colleagues.

After seeing the former Buchenwald concentration camp in Weimar and the sights of Weimar itself, our delegation

returned to Berlin.

On May 1, we visited Potsdam, saw the Russian St. Aleksandr Nevsky Church and other sights of interest in the town.

That same evening, we attended divine service in the Domestic Chapel of St. Sergiy of Radonezh at the exarchate:

On May 2, Divine Liturgy was concelebrated in the Resurrection Cathedral in West Berlin by Metropolitam Filaret of Berlin and Central European Archbishop Pitirim, and the cathedral clergy. At the end of the service, Metropolitan Filaret and Archbishop Pitirim exchanged words of greeting.

In honour of the patronal feast, the Patriarchal Exarch, Metropolitan Filar ret, invited to luncheon Archbishop Pittirim, the other members of the delegation, the cathedral clergy, and the particle.

rishioners.

That same day, we visited the cemeratery Church of Sts. Constantine and Helena in Tegel and the Russian cemeratery in West Berlin accompanied by His Eminence Metropolitan Filaret.

Throughout our stay in Berlin, our delegation enjoyed the attention and cordiality shown by Metropolitan Filar ret, Patriarchal Exarch to Central Europe, the exarchate's staff and by the warmhearted Germans.

KONSTANTIN KOMARO





Metropolitan Meliton of Chalcedon greeting His Holiness Patriarch Pimen on behalf of the Constantinople Church Primate, His Holiness Patriarch Dimitrios, after Liturgy in the Patriarchal Epiphany Cathelow: His Holiness Patriarch Pimen of Moscow and All Russia with members of the Holy Synod and hierarchs receiving the guest from the Constantinople Patriarchate, Metropolitan Meliton of Chalcedon and

those accompanying him, in the Moscow Patriarchate, May 8, 1976





His Holiness Patriarch Pimen of Moscow and All Russia with the Roman Catholic Bishop Gerhard 53 fran of Meissen (GDR), Prelate Weissbänder and Father Walter, May 29, 1977



His Holiness Patriarch Pimen of Moscow and All Russia with Jean Courvoisier, President of the Protant Federation of France, the Rev. André Thobois and the Rev. Prof. Gerard Dailtell, May 4, 193

# St. Ferapont of Beloozero and Mozhaisk

(On the 550th Anniversary of His Passing)

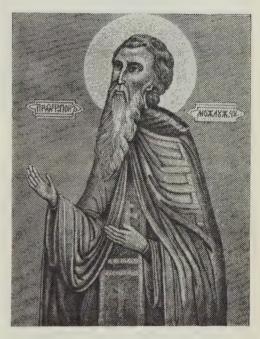
t. Ferapont—founder and first archimandrite of the Monastery of the Nativity of the Most Holy Mother of God, located in the outskirts of the town of Mozhaisk near Mos-

of the fown of Mozhaisk near Moscow—passed away in the Lord five nundred and fifty years ago, in 1426.

The future ascetic was born in the late 1330's "in the land of Muscovy" and the city of Volok Lamsky into the noble family of Poskochin. His secular name was Feodor. According to his Life, when he reached adulthood, Feodor Poskochin was "seized by the fear of the Lord". Wishing to retire from the world, he left his home and entered the Muscovite Monastery of the Most Holy Mother of God at Simonovo.

Simonovo was located at the southern edge of the city on the banks of he Moskva River. The site was named in honour of the Monk Simon (in secular life the Boyar Stefan Khovrin who donated his land for the building of the monastery). The original Monastery of the Nativity of the Most Holy Mother of God was founded in 1370 by St. Feodor, later Archbishop of Rostov († 1394). In 1379 some of the brothers moved to the Church of the Dormition of the Most Holy Mother of God, half a verst from the cloister, and so the New Simonov monastery was founded.

St. Ferapont's *Life* does not specify in which of the two monasteries he took his vows. Probably this took place in the Old Simonov cloister since the saint dedicated both of the monasteries which he later founded to the Nativity of the Most Holy Mother of God <sup>4</sup> In any case, it is clear from the *Life* of St. Kirill of Beloozero that after St. Kirill's move to Old Simonov he became a close friend of St. Ferapont: "There he had a spiritual brother who was



true to him and his name was Ferapont." 5

St. Ferapont's many years as a monk in Simonov monastery are briefly mentioned in his Life. The saint "was obedient and fasted, labouring for many vears in that cloister". 6 His closeness to St. Kirill and their spiritual brotherhood illuminates his character and the direction of his monastic life. Only common efforts and deeds could explain the closeness of two holy ascetics, first in the Simonov monastery and later in Beloozero area, the fidelity shown by St. Ferapont to St. Kirill, according to the latter's Life. The Life of St. Kirill is older and more detailed; 7 it gives us a more vivid picture of monastic ideals and feats. St. Kirill was professed by St. Feodor of Rostov, founder of the Simonov monastery, nephew and disciple of St. Sergiy of Radonezh. St. Sergiy himself, when residing in the Simonov cloister, singled out the young Kirill and loved to converse with him when he stopped by the monastery bakery where Kirill was working under obedience. No doubt it was under the influence of this great luminary of piety that Kirill developed as a monk and later left the monastery to live in ascetic seclusion and silence. It is possible that St. Sergiy was acquainted with St. Ferapont as well. 8

In the Simonov monastery monks were obliged to obey the startsy in all respects. When St. Kirill came to the cloister, "he gave up his will and obeyed him (the starets) in all things". The monks' spiritual feats included abstention from food, drink and sleep ("he had very little food and his heart was weighed down by thirst and vigils"); increased labour ("attending monastery services, working in the bakery, the kitchen, and other places"); prayer and meditation ("his lips never ceasing to pray, training his mind in the wisdom of God"). For all the strictness and the profundity of their spiritual endeavours, the best Simonov monks were oppressed by the proximity of the big city and the companionship in the monastery, for they desired the more profound spi-

ritual discipline of silence.

To achieve this silence, to leave the world and ascend "to the heights of Divine Vision" St. Kirill retired first to Old Simonov "where they had begun to observe silence", and later, together with St. Ferapont, to the Far North in the environs of Vologda. The circumstances of this retreat "farther from the world" were miraculous indeed. Kirill had a particular love for Mother of God and was especially diligent in his prayers to Her. One night, according to his custom, he was singing an akathistos before the icon of the Most Holy Mother of God. When he came to the words "having seen the wondrous Nativity, let us retreat from the world" (Kontakion 8, hymn 14), he stopped and began to meditate on the majesty of the Divinity Who appeared on earth in the flesh and became Man: "Those who have retreated from the world for love of Him, will ascend to the heights of the Divine Vision." In fervent prayer, St. Kirill asked the Lord God and the Most Holy Mother of God to teach him how to find salvation and retreat from the world for love of God. Suddenly he heard a voice: "Kirill, go to Beloozero and you shall find peace." Opening the window of his cell, he saw a light shining in the sky from the north, in the direction of Belozerye; a finger seemed to point the way to "the place where he must go to stay". This vision filled St. Kirill's heart with peace and gladness. Praising God and His Most Holy Mother, the saint told his spiritual brother Ferapont of his vision. 9

The tale of the miraculous sign pointing to Belozerye as the place for further spiritual labours is known to us from the *Life* of St. Kirill and may be supplemented with information from the *Life* of St. Ferapont indicating that Ferapont had visited Beloozero area when the archimandrite of the Simonov monastery had sent him there on affairs of the monastery. From St. Ferapont's *Life* we also learn that these wildernesses held an extraordinary appeal for the saint.

After some discussion, both ascetics quit Simonov monastery and set out for the North. This occurred after 1390, but no later than 1397. 10 They came to Belozerve which at the time was a sparsely populated wilderness, with many forests, lakes and rivers; the wanderers chose a place for their home, they walked for a long time around the area until they came upon Mount Myaura, an elevated site overlooking Lake Siverskoe with a view of the Sheksna River, set in the midst of extensive meadows, and of lakes that gleamed dark blue and were framed by thick green woods. Here St. Kirill recognized the place that had been revealed to him in the vision. At the foothills of the mountain, near the lake, the hermits raised a large wooden cross and close to it began to make a dugout. This is shown in the old icons depicting life of St. Kirill (see plate 1). 11

Sts. Kirill and Ferapont did not live together for long. Seeking absolute silence, they agreed to part. St. Kirill stayed where he was, while Ferapont retreated 12 poprishch\* to the north-

<sup>\*</sup> Poprishche --- around 20 versts.

east into a quiet, extraordinarily picturesque place to be alone in prayer with the Lord. The site was remote and difficult to reach in those days, and was located between two lakes—Paskoe and Borodavskoe. Here St. Ferapont lived in absolute silence, praying and keeping vigils like the early fathers of the wilderness; he laboured on the land, clearing it in order to grow the necessary wegetables. Then brothers began to seek him out, until in 1398, a small coenobitic cloister was formed with no more than fifteen monks. A wooden church dedicated to the Nativity of the Most Holy Mother of God was built and consecrated; and a starets-hieromonk

was invited to the place. 12

Out of profound humility, St. Ferapont did not want to be ordained priest; he also declined to serve as hegumen. He performed heavy labours, never missing church services or priwate prayers in the cell. As the founder of the cloister and a monk who led a lofty spiritual life, the saint was the spiritual focus of the cloister, the father and inhabited teacher of the monks who it. 13 The Life of St. Ferapont bears witness to the fact that the saint often visited St. Kirill "for the sake of the order of the monastery, finding great help in his counsel". Obviously at that time St. Kirill became his father confessor, rand St. Ferapont sought his guidance about everything that occurred within the confines of his monastery. This is also evident in the words of the old troparion to St. Ferapont: "Following thy spiritual counsellor, thou didst turn they thoughts to Heaven....'

For ten years St. Ferapont toiled in Beloozero area. But the Lord decreed that he must continue his monastic feats and become the founder of still another cloister, ending his days in his mative parts, near the city of Mozhaisk. At the turn of the 15th century, the lands on which the Kirillov and Ferapontov monasteries were located were part of the domains of Prince Dimitrievich of Mozhaisk (1382-1432), the son of the Grand Duke of Muscovy, Dimitriy Donskoi. Shortly before 1408, Prince Andrei of Mozhaisk learned of the sublime life of the ascetics of Beloozero and began to donate generously to both monasteries. Prince



Sts. Kirill and Ferapont by Siverskoe Lake
Fragment, 16th century icon

Andrei, like his brothers, the Grand Duke of Moscovy, Vasiliy Dimitrievich and Prince Georgiy Dimitrievich of Zvenigorod, corresponded with St. Kirill. Three letters written by St. Kirill to these princes are extant. 14

Andrei Dimitrievich learned of St. Ferapont from one of his boyars, formerly his vicegerent in Beloozero area, who had visited the Monastery of the Nativity and spoken with its holy founder and come to love him. When the prince wanted to build a monastery in Mozhaisk, he held a council with his boyars and asked where he could find a man who could found a cloister and direct it. Then they recalled St. Ferapont. In 1408, Andrei Dimitrievich sent a message to St. Ferapont at Belozerye with alms for the monastery as well, asking the holy starets "not to despise his entreaties" and come to Mozhaisk. It was difficult for the saint to leave his cloister, but against his own wishes, he followed the advice of his brothers who begged him "not to ignore the supplication of the prince", and set out for Mozhaisk. There St. Ferapont was welcomed with great honour. When the prince saw the great ascetic, he loved him for his true humility.

But the saint begged the prince "and made many entreaties to be allowed to return to Beloozero". The prince prayed Ferapont in the Name of God to remain in Mozhaisk. "Seeing that the prince would not relent and unwilling to offend the man who entreated him in the Name of God by refusing" the saint consented to build a monastery and himself selected "a place more suitable than any other for the building of a cloister, a most beautiful site", one poprishche from the city in a place called Luzhki on a hill overlooking Moskva River.

The monastery church was consecrated to the Nativity of the Most Holy Mother of God on the advice of St. Ferapont, in honour of "the cloister of that name at Beloozero". Prince Andrei "adorned God's church with icons and books and met all of the monastery's needs". With the blessing of St. Fotiy (†1431), Metropolitan of Moscow, St. Ferapont was made archimandrite of

the newly built monastery.

Having built the cloister and run it for eighteen years, he passed away in 1426 at the age of about ninety, in the words of one of the authors of his Life, "at a venerable old age, after a life filled with days and deeds; like a great luminary, after a long summer day, set in the west", a year before the death of his friend and teacher St. Kirill. 15 The saint probably died on December 27, for his death has been commemorated since olden times on this day at the Luzhki monastery, 16 but his feast is celebrated on May 27 with the ascetic from Kostroma, St. Ferapont Monzensky (16th century, because they were named in honour of the martyr St. Pherapont, Bishop of Sardis (3rd century), who is commemorated on that day. There can be no doubt that Ferapont of Beloozero was first revered locally as a saint as early as the 15th century, probably initially in his monastery at Beloozero. Here around 1547, the Life of Sts. Ferapont and Martinian was written. Possibly the author was the Belozerye monk Matfei. 17 The written and iconic traditions have preserved some features of the saint's person: he was "old and grey", with hair that fell below his ears and had a long beard. 18

At the Local Council of the Russian Orthodox Church in 1549, the Blessed Ferapont was canonized on the basis of the miracles manifested by his grave. 19

For almost four and a half centuries. the Russian Church has venerated St. Ferapont as one of the fathers of the "Northern Thebaid", the blessed representative of a monasticism where the search for silence and profound prayerful meditation is coupled with active service to one's neighbour. Like many disciples and interlocutors of St. Sergiy, St. Ferapont "turned his mind to Heaven" and yet "was the shepherd of his flock". As our patron and intercessor before the Divine Throne, he protects all those who revere his memory "from disease and violent passions".

#### NOTES

"Zhitie prepodobnogo Feraponta, Belozerskogo Chudotvortsa" (Life of St. Ferapont, the Beloozero Miracle Worker), Prolog, May 27.

<sup>2</sup> In the ancient cathedral of the Monastery of the Nativity of the Most Holy Mother of God in Old Simonov, two monks of the Trinity-St. Sergiy Monastery—Aleksandr Peresvet and Irodion Oslyabya-were buried; they perished in the Battle of Kulikovo in 1380. The monastery existed until 1645 when it was tansformed into a parish church which is not extant today. (P. N. Maksimov, "Sobor Simonova Monastyrya v Moskve", Materialy po Arkheologii SSSR—Cathedral of the Simonov Monastery in Moscow, Documents on Archaeology of the USSR—Moscow, 1940, No. 13, p. 226 1949, No. 12, p. 236.)

<sup>3</sup> Constructions dating back to the 17th century from the buildings of the Monastery of the Dormition in New Simonov can still be seen: parts of the walls, towers, the refectory, and a malthouse (M. A. Ilin, Moskva, Moscow, 1963, 1963, 1963).

pp. 147, 151)

4 In mediaeval Russ it was customary to dedicate a newly-built cloister to the feast day or saint to whom the altar in the monastery where the founder of the new monastery was professed l was dedicated.

"Zhitie Prepodobnogo Kirilla Belozerskogo",

Prolog, June 9.

'Zhitie Prepodobnogo Feraponta Belozer-

skogo", *Prolog*, May 27.

The *Life* of St. Kirill of Beloozero was written in the 15th century by the well-known Russian hagiographer Pakhomiy Logofet who went to the Kirillo-Belozersky monastery and met with disciples of the saint; they still clearly remembered the deeds of the blessed founder of the monastery. The abundance of material makes this Life one of the most extensively documented works of Russian hagiography. To this day it has not been published in its entirety; shortened redactions are printed in *Prolog* and in the *Minei-Chetyi of St. Dimitriy of Rostov* (V. O. Klyuchevsky, *Drevnerusskie Zhitiya Svyatykh kak Istoricheskiy Istochnik*—Early Russian Lives of Saints as a Historical Source-Moscow, 1871, pp. 158-160). On the Life of St. Ferapont which was written at a latter date, in the 16th century, see below.

<sup>8</sup> There are no direct references to this in

nediaeval sources. But later sources speak of he acquaintance of St. Ferapont with St. Sergiy which is quite possible) as authenticated. In my case, Sts. Sergiy and Ferapont must have een each other when St. Sergiy visited the Si-

nonov monastery

9 In St. Kirill's Life it is written that Feapont knew of this vision in the Simonov monatery before his departure for the North. The life of St. Ferapont calls this event a vision of the Holy Mother of God and says that Kirill old his companion of it when they were already n Belozerye. Since the latter Life is a centuy younger, one should obviously regard the *Life* of St. Kirill as more authoritative for the resoluion of minor differences.

10 It is impossible to give a more precise date. n 1390, when St. Feodor was consecrated Bishop of Rostov, St. Kirill was elected archimandrite
of Simonov monastery. In 1307 he was in Simonov monastery. In 1397, he was in Belozerye and the Church of the Dormition, later he Kirillo-Belozersky monastery, had already een built. (Filaret, Archbishop of Chernigov, Russkie Svyatye, chtimye vseyu Tserkovyu ili nestno, mesyats iyun—Russian Saints Veneratd by the Whole Church or Locally, Month of

fune—Chernigov, 1863, pp. 42, 45.)

11 On the site of the dugout made by the aints, a wooden cross was raised in the 17th lentury; in the late 17th or early 18th century a wooden awning was constructed over this. At the ame time, a wooden chapel, erected by St. Ki-ill himself, was rebuilt. A stone shelter was rected over these monuments and they are smong the many historic and artistic sights to be viewed at the Kirillo-Belozersky museum-preverve today (S. S. Podyapolsky, Putevoditel po Arkhitekturnym Pamyatnikam Kirillo-Belozer-kogo i Ferapontova Monastyrei—Guide to Archiectural Monuments: Kirillo-Belozersky and Fe-apontov Monasteries—Vologda, 1963, pp. 45-46).

12 During St. Ferapont's ten-year residence, he monastery was a modest, small cloister. It became a major spiritual and cultural centre ater under the hegumen St. Martinian (†1482). At the end of the 15th century, the stone Cabedral of the Nativity of the Most Holy Mother of God was built there; it was adorned from 1500 o 1502 by the renowned Russian icon-painter Dionisiy. The frescos which have been preserved re unique examples of the world-acclaimed art of the Russian Church. (See I. Danilova, Freski Ferapontova Monastyria—Ferapontov Monastery rescoes-Moscow, 1970.) At the end of the 15th entury, the monastery was famed for its col-ection of books. Rich in spiritual and cultural reasures, Ferapontov monastery was comparaively poor in land and other possessions. Exiled nere from 1666-1676, His Holiness Patriarch Nikon wrote, "At Ferapontov monastery they ive poorly, they have little land...." Lacking ven a stone wall, the impoverished monastery vas closed in 1798 and transformed into a parish hurch. In 1904, the cloister was reconstructed s a convent. Today, the monastery and the Cathedral of the Nativity of the Most Holy Mother of God with its old frescoes is a museimpreserve.

13 Filaret, Archbishop of Chernigov, Russkie

Svyatye, Month of May, p. 184.

<sup>14</sup> Akty Istoricheskie (Historical Documents), 1, SPb. 1841, Nos. 12, 16, 27.

15 Mozhaiskiy Luzhetskiy Vtorogo Klassa Monastyr—Second-Class Monastery in Luzhki Mozhaisk—Moscow, 1888, pp. 3-6. Despite the devastation during the Time of Troubles and in 1812, when the original monastery's icons and utensils were destroyed, Luzhki monastery has flourished.

In the first half of the 16th century a stone church was built there and decorated with frescoes. The architectural ensemble of the monastery was extraordinarily beautiful in the 16th and 17th centuries; it was restored in 1960 and is now officially preserved by the state (Pamyatniki Arkhitektury Moskovskoy Oblasti-Moscow Architectural Monuments—Katalog. Vol. II, Moscow, 1975, pp. 11-14). The relics of the saint are entombed by the northern wall of the Cathedral of the Nativity of the Most Holy Mother of God. In the late 16th century a chapel dedicated to St. John Climacus stood over the relics; in 1720, this was rebuilt and dedicated to St. Ferapont; it has not survived. In the local icon row of the iconostasis the much revered miraculous icon of the Mother of God called "Passionate" has remained since 1681.

16 Mozhaiskiy Luzhetskiy Viorogo Klassa Mo-

nastyr, op. cit., pp. 8-9.

17 V. O. Klyuchevsky, Drevnerusskie Zhitiya Svyatykh..., pp. 272-273. The text of the Lives printed in the Prologi (January 12, and May 27) are shortened redactions in comparison to those found in 16th century manuscripts (see ROBIL, sobr. Moskovskoi Dukhovnoi Akademii [Volokolamskoe] -- Manuscripts Division, State Lenin Library, Moscow Theological Academy Fund—No. 564, fol. 217-243). A detailed account of the saint's life is given in A. N. Muravyov's Russkaya Fivaida na Severe (Russian Thebaid in the North), first published in 1855, and reprinted in 1894). The chapters on Sts. Ferapont and Martinian of Beloozero were issued as separate books (A. N. Muravyov, Prepodobnye Ferapont i Martinian, Belozerskie Chudotvortsy i Osnovannyi Imi Ferapontov Monastyr—Sts. Ferapont and Martinian, Beloozero Miracle Workers and the Ferapontov Monastery They Founded—Kirillov, 1913). An anonymous author also wrote a *Life* of St. Ferapont, published by Beloozero monastery: Zhitie Prepodobnogo Ottsa Nashego Feraponta, Mozhaiskogo i Luzhetskogo Chudotvortsa-The Life of St. Ferapont, the Miracle Worker of Mozhaisk and Luzhki—3rd edition, Kirillov, 1913.

18 Svodnyi Ikonopisnyi Podlinnik XVIII Veka,

Po Spisku G. Filimonova-A Comprehensive Icon-Sampler, 18th Century. Copy in possession of G. Filimonov—Moscow, 1874, pp. 46, 355. An engraving made from an old icon of St. Ferapont which has not survived may be seen in: Mozhaiskiy Luzhetskiy Vtorogo Klassa Monastyr, p. 22 (the plate in this article was made from it)

19 In the donations book of Ferapontovo-Belozersky monastery one finds entries dating from 1492 calling Ferapont a saint, sometimes a miracle worker. Most scholars believe that he and St. Martinian were canonized officially at the Council of 1549. Professor E. E. Golubinsky was inclined to attribute this to a later date, the Council of 1553 (E. E. Golubinsky, Istoriya Kanonizatsii Svyatykh v Russkoi Tserkvi-History of Saints' Canonizations in the Russian Church -2nd edition, Moscow, 1903, p. 109).

## THE PROSPHORA

meaning "offering") was used to designate the food offered by Christians, the best portion of which was used for the Eucharist, and the remainder for the love-feast (agape) after Liturgy. When Liturgy was separated from the love-feast the word came to designate only the bread used during the celebration of Liturgy. This bread was usually round and flat and bore the imprint of a cross. Later the inscription IC XC Ni, KA ("Jesus Christ Conquers") ac-

companied the cross; it recalls the in-

scription on St. Constantine the Great's

banner, but is earlier in origin. The

prosphora used by the Egyptians and

Syrians had several large crosses in

the middle surrounded by many small-

n the early days the word

prosphora (from the Greek,

er crosses. Bread with the seal of the offerer was also used.

From the 6th century several Churches decreed that the outward appearance of the prosphora used for Liturgy

be identical in all the parishes of the given Church.

Today the Russian Orthodox Church uses prosphorae which consist of two round parts, "signifying that Jesus Christ, having two natures, divine and human, in His hypostatic union, offers Himself as a heavenly and earthly sacrifice to His Eternal Father through this prosphora in the Sacrament of the Eucharist. On the prosphora, which represents the Sacrifice on the Cross offered on the Heavenly Altar, the Church has decreed that a cross should be imprinted with the Name of Jesus Christ and the word NIKA, signifying the victory of Christ (I. Dmitrevsky, Istoricheskoe, dogmaticheskoe i tainstvennoe izyasnenie Bozhestvennoi liturgii-An Historical, Dogmatic and Sacramental Explanation of the Divine Liturgy, St. Petersburg, 1884, p. 104). The use of this seal on the prosphora of the Russian Church was affirmed by the Great Moscow Council in 1667.

The seal on the prosphora is round or square. The square seal and the part, called the Lamb, symbolizes the divinity and humanity of Christ, the Son of

God. "If this seal and this part of the bread were round," writes Archbishop Veniamin, "they would signify only eternity, that is, that the Godhead has no beginning and no end. But since the Son of God, also without beginning or end, was made incarnate and revealed that He was God, Who came to earth for our sake, was made incarnate, truly suffered and was in the likeness of God: man, the likeness of and the itself should the bread and and husymbolize both divinity manity. Jesus Christ is perfect in each nature: His divinity was perfectly; united with His humanity. For this reason the bread should also be square,, not round and unleavened. For since Jesus Christ is perfect, He became a perfect Man, and took a human soull and body consisting of the four ele-ments. And just as the world has four corners, so, too, the Word Himself,, Christ, the Creator of the World, tooks on human flesh consisting of the four elements, and just as He blessed the four corners of the world, all things. heavenly and earthly, as the Incarnatee Word, so, too, is this represented by His Cross, whereon He was crucified, and died, and made atonement for us-and the whole world" (Veniamin, Archbishop of Nizhni Novgorod and Arzamas, Novaya Skrizhal-The New Tablet, p. 166).

For the churches of the *Edinovertsy* \*\* an eight-pointed cross is permitted.

In certain churches and particularly in monasteries, as an exception the seal can depict a feast, an icon or a saint especially revered in the locality. Prosphorae with such seals are usually intended for distribution to believers and is not used for Divine Liturgy. Local practice does, however, permit a particle in honour of the Mother of God to be removed from a prosphora with Her image during the Proskomeide.

Prosphorae are prepared from the finest wheat flour. It is mixed with

<sup>\*</sup> Edinovertsy are a body of Old Believers who reunited with the Russian Orthodox Church in 1788.

pure water and a little salt. The person who bakes the bread (prosphornitsa), is a devout believer who repeats the Jesus Prayer as the bread is being prepared. Following the example of the first Christians, the Russian Orthodox Church uses leavened dough.

"The bread (the common, leavened kind) used in celebrating Liturgy was always selected from the offerings of the people; the Jews themselves used unleavened bread only during Passover, as dictated by the Law" (I. Dmit-

revsky, op. cit., p. 105).

Archbishop Simeon of Thessalonica says the following concerning this: 'Leavened bread is bread vitalized as it were by leaven and truly perfect. It shows that the Word of God is perfect; for our sake He took on our flesh; He was made flesh without changing His nature, and with the soul of speech and mind, He assumed our humanity; He was perfect God and perfect Man, and totally renews me." In the prosphora, as in any bread, there are three elenents: flour, water and salt, which are nixed together and baked. The Blessed Simeon continues, "In leavened bread here are three substances, because our souls are tripartite, and also in honour of the Trinity. Flour with leaven stands or the soul, water—for Baptism, and alt for the mind and teachings of the Word, Who said to His disciples, 'Ye are the salt of the earth'. Bread, when t is baked, shows that God has been inited with us, that He helps us and works with us, and especially that He united with our whole esnas been ence" (Veniamin, Archbishop of Nizhni Novgorod and Arzamas, op. cit., p. 167).

The prosphorae should not be stale or mouldy. For the Lamb it is best to ake prosphora that has grown a little lard (baked the night before or 2 or days before) rather than freshly bated, since from the former it is easier or cut out the holy Lamb and upon blessing to break up for the Commu-

tion of the laity.

During the Proskomeide, the first art of Liturgy, when the Elements for he Eucharist are prepared, the Rusian Church uses five prosphorae. The amb is removed from the first and larest one; from the remaining four paricles which signify the composition of



the Church on earth and in Heaven, i. e. from the second in honour and commemoration of the Mother of God, from the third—for the saints, from the fourth—for the living members of the Church, and from the fifth—for those who have departed. In addition particles are removed from prosphorae offered by believers to commemorate the living and the dead with the reading of their names.

At the end of Liturgy after the laity have communicated, the particles removed from the prosphorae are placed in the Chalice while the priest pronounces the words: "Wash away, Lord, the sins of all here remembered, by Thy Precious Blood and by the prayers of Thy saints."

After this the prosphorae are holy; believers partake of them reverently

before meals.

### An Ancient Recipe for Baking Prosphorae

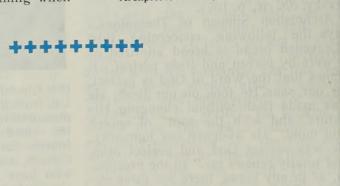
Take 1200 gr. of finest flour, pour a little holy water in the bottom of the vessel where the dough is to be mixed, pour 400 gr. of flour, add boiling water (which makes the prosphorae sweeter and more resistant to moulding) and mix. After it has cooled dissolve the salt in holy water and add it, along with the yeast (25 gr.), to the dough. Mix carefully, and after it rises (about 30 minutes later) add the rest of the flower and knead. After it has risen again (in about 30 minutes) the dough is put on a table, and spread to the pro-

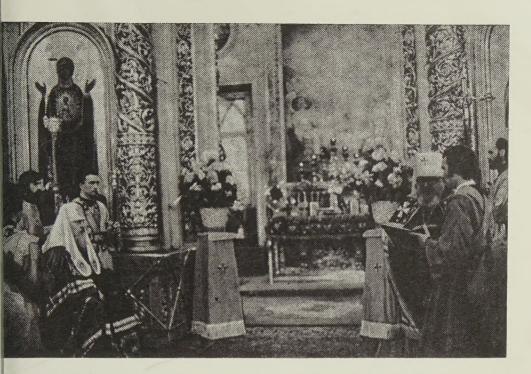
per thickness with a rolling pin. It is then cut with circular moulds (the one that will form the lower part is larger), using one's hands to form the right shape, and then covered, first with a damp towel and then a dry one, and allowed to set for 30 minutes. The seal is imprinted on the smaller, the top part of the prosphora. The two parts are then dampened with warm water, the upper part is placed on the lower and both halves pricked with a pin to prevent air bubbles from forming when

it is baked. The prosphorae are them placed on sheets and baked till they are ready (for 15-20 min.). Afterwards the prosphorae are placed on a table and covered, first with a dry towel, them with a wet one and another dry one, and finally with a special blanket made for the purpose. They should be allowed to set for an hour; after they are soft and have cooled down they can be stored in baskets or other receptacless used only for prosphorae.

Archpriest ALEKSANDR SLOZHENIKIN

eles which 'A-mily the composition of





Metropolitan Serafim of Krutitsy and Kolomna reading the Paschal Message from His Holiness Patriarch Pimen of Moscow and All Russia in the Patriarchal Epiphany Cathedral, April 26, 1976

See p. 9



is Holiness Patriarch Pimen of Moscow and All Russia with Monsignor Dr. Albert Rauch and Dr. Klaus Wierwohl of the Roman Catholic Church, FRG, April 29, 1976

